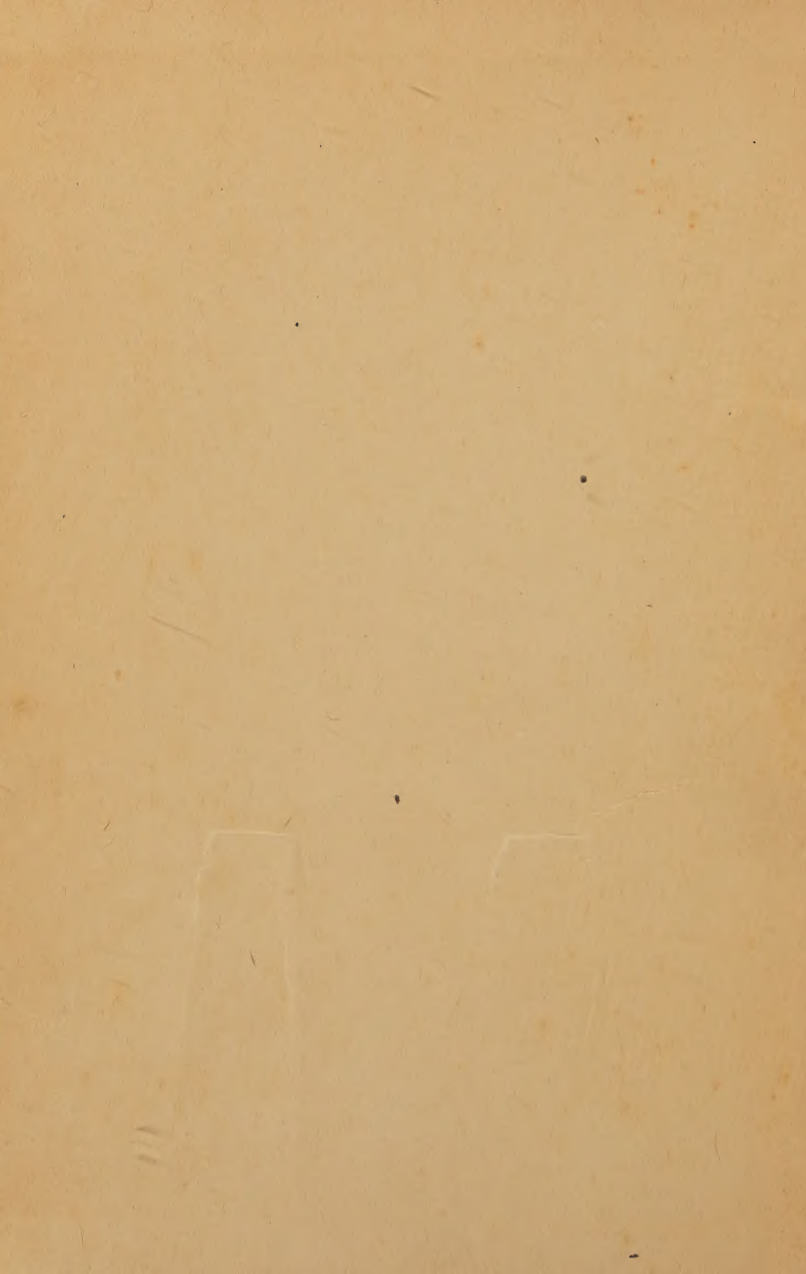




Pentecostal Papers
or
The Gift of the Holy Ghost
Rev. S.A. Keen





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**Keen, S. A. (Samuel Ashton),
1842-1895.**

Pentecostal papers : or, The gift of
the Holy Ghost

Pentecostal Papers;

OR

THE GIFT OF THE HOLY
GHOST.

BY

Rev. S. A. Keen, D. D.

Author of "Faith Papers," "Praise Papers," and
"Salvation Papers,"

**Pentecostal Publishing Company,
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DEDICATION.

To my Brethren of the Ministry,
with whom I have labored in my
Pentecostal Itinerary to the Conferences and Churches,
East and West, North and South :
whose fellowship I have enjoyed, and whose
prayers and co-operation
have contributed so largely to the gracious results
achieved :

THIS VOLUME

is Most Affectionately Dedicated.

PREFACE.

THE title, "Pentecostal Papers," is given to this volume, as it is designed to be simply a monograph, setting forth the "Pentecostal Grace" or "Indwelling of the Holy Ghost." The different topics which characterize the respective chapters are only the suggestion of the diversified Scripture phraseology which is employed to define the "Pentecostal Grace." In the New Testament it is variously designated: "The Gift of the Holy Ghost;" "The Baptism with the Holy Ghost;" "The Anointing with the Holy Ghost;" "Being Filled with the Holy Ghost," etc. This treatise is not a dissertation on the doctrine of the Holy Spirit in its widest sense. Recognizing, as it does, the Deity, Personality, and Agency of the Holy Ghost as the "Executive of the God-

head," it presents but one aspect of these truths—the gift of the Holy Ghost as an epochal, conscious experience in the soul of the believer.

Should any one suspect that these pages unduly exalt the person and work of the Holy Ghost in comparison with the recognition given to the person and work of the Son, let him note that the emphasis herein given to the indwelling of the Holy Spirit is that the Son may be glorified in the hearts and lives of believers.

Jesus is here set forth as the Baptizer with the Holy Ghost, and the Holy Ghost as the Revealer of the Son. Again, should there seem to be an insufficient recognition of the atoning blood as the procuring cause of this *pentecostal fulness*, it will be found that these "Papers" proceed upon the assumption that the gift of the Holy Ghost is the highest blessing provided for and promised to the child of God under the atone-

ment; that the Holy Spirit can not be received in his personal fulness only as the blood is apprehended by faith as the meritorious cause of his bestowment. These "Papers" contain the staple ideas respecting the gift of the Holy Ghost which we have taught for twenty-five years in the pastorate, and for four years past in *special* pentecostal services at over sixty Annual Conferences of the Methodist Episcopal Church within the United States. They have had acceptability with the ministry, and the sanction of the Holy Ghost in most gracious outpourings upon the Churches and Conferences. Deferring to numerous requests from my brethren in the ministry, whose ability, success, and spirituality give weight to their opinions, we give these "Papers" to the Church in this revised, condensed, and permanent form. May their perusal contribute to a more personal recognition of the Third Person of the Adorable Trinity, a more gen-

eral reception of him as a conscious, indwelling, abiding presence, and a fuller apprehension that this is the dispensation of the Holy Ghost! May many hearts by these "Papers" be led to their personal Pentecost, and the Church helped on to the larger pentecostal epochs promised to it!

S. A. KEEN.

DELAWARE, O., June 1, 1895.

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PENTECOSTAL PAPERS.

Paper First.

THE PENTECOSTAL PROMISE: ITS SCOPE.

"How much more shall your Heavenly Father give the Holy Spirit to them that ask him?"—LUKE XI, 13.

THIS promise is the Magna Charta of all the rights of the believer respecting the presence and power of the Holy Ghost, provided for under the atonement; that is, there is no blessing, benefit, or endowment of the Holy Spirit demanded by the Christian life but may be actualized and realized by simple faith in this promise. We find, taking the teachings of Jesus during his earthly ministry in their chronological order, that these words were the first hint he gave to his immediate disciples of the coming of the personal Holy Ghost to dwell in

their hearts personally. All his subsequent teachings respecting the Holy Spirit were only an amplification and re-enforcement of this promise.

The outpouring of the Holy Ghost on the day of Pentecost, inaugurating his dispensation, was the fulfillment of this promise accepted and believed by the supplicating disciples in the upper room at Jerusalem. Every Pentecost the world has witnessed has come by this promise; by it all the Pentecosts of the future are to come. Several simple things are embraced in this promise.

1. *It promises the Holy Spirit himself:* "How much more shall your Heavenly Father give the *Holy Spirit*" (himself)? We are authorized to insert the intensive personal pronoun *himself*, because when Jesus elucidated fully the coming of the Holy Ghost in the closing days of his ministry, he explicitly said, "I will send *him* unto you;" "*He* shall guide you;" "*He* shall abide with you." There is primarily no grace, witness, light, or other blessing of the Spirit proffered in this promise, but

the Spirit himself; not "it," but "him." Of course, when he comes, he brings his blessing with him. The fountain contains all the streams that flow from it. So in the Spirit himself is every benefit he may bestow. Get him, and we shall get all his blessings and blessedness. He himself is more and better than the good things he brings with him. Ask for him, receive him. Every child of God may have him.

2. *It promises the Holy Spirit to every child of God.* Every one born of God is eligible to *the* gift of the Holy Ghost, and solely because he is a child of God.

Note the beautiful filial allusion of the entire verse, "If ye, being evil, know how to give good gifts to your children." That is, if on the lower plane of natural affection the parent bestows food, shelter, raiment, medicine, care, or other temporal necessities upon his child, and for no other reason than that he is his child: so the Heavenly Father will give to his children the Holy Spirit just because we are his children; not that we are good or perfect children, but that we *are* children. Our

filial relation entitles us to *the* gift of the Holy Ghost. How many of God's children do not apprehend their heirship to the Holy Ghost !

Every child of God has the Holy Spirit in a very gracious sense. He may not have him, however, as an abiding, indwelling presence. This is the gift of the Holy Ghost as distinguished from the Holy Spirit in his ordinary operations and manifestations to the child of God.

A very proper question may arise here : What is the difference between the experience of the child of God antecedent to receiving the gift of the Holy Ghost, and his experience subsequent to receiving it ? Are there any enlargements, enrichments, or improvements that come to Christian experience as the result of the gift of the Holy Ghost ? Take several aspects of Christian experience, and note how they are affected by it.

(1) *The experience of love.*

Every child of God has an experience of love. When the soul is born of God, the love of God is shed abroad in it by the

Holy Ghost given unto it. How often, however, the child of God finds commingling with this love sometimes much that is unlike love, even contradictory to love—ill-will, unforgivingness, uncharitableness, inordinate affection, and unholy ambition! When the Holy Ghost himself is received, he burns out everything inimical to, and out of harmony with, love, and leaves nothing but pure love in the heart. What an enrichment to have nothing but pure love in the soul!

Then, again, the child of God is often compelled to confess a "*love faint and cold to Thee.*" God demands a fervent love. Doing so, he only asks what we insist upon in our natural relationships. The husband demands of the wife and the wife of the husband a fervency of love. Neither would endure a "*love faint and cold,*" even for a moment, from the other. The indwelling of the Holy Ghost kindles the soul into a conflagration of love. It sets it on fire with love. It makes it hot with love, and there is nothing better on earth or in heaven than a heart hot with love.

Moreover, variableness, fluctuation, vacillation often characterize the love of the child of God; loving much to-day, little to-morrow; a love that is up and down. When the Comforter is come, he settles and fixes our wavering souls with a weight of love.

These ailments of love incite the prayer in many a Christian heart for a love,

"Pure, warm, and changeless,
A living fire."

That prayer is answered; just such a heart of love is realized when the Holy Ghost himself comes into the soul. Then it experiences a love that is

"Pure, warm, and changeless,
A living fire."

We used to hear an old saint of God, when all language failed him to express adequately the blessedness of the love that was in his soul, say: "Well, brethren, I can not tell it. I love everybody God loves, and everything that God loves. There is nothing in my soul but love, and my heart is on fire with love; glory to God!" He

had heaven in his soul. Would not all these be great improvements in love—a purity, a fervency, and a constancy of love?

(2) *The experience of faith.*

Every child of God has a blessed experience of faith—a faith that brings peace and favor with God. Frequently, however, there intermingles with his faith elements of unbelief, doubt, tear. When trials, reverses, sorrows come, his faith wavers. He enters into controversy with God; puts interrogation points at him. He murmurs, questions, complains. Again, with all his faith for his own salvation, he often has little faith for his work. Parents, Sunday-school teachers, missionaries, and even ministers, often do not have faith that God will cause their work and labor to prosper; that he will use them and make them effective in his service. When, however, the fulness of the Spirit is come, then, like Stephen, we become men full of faith and of the Holy Ghost; and full of faith because full of the Holy Ghost. One is cause, the other effect. Then faith becomes a temper of the soul. We *have* faith in God.

(3) *The experience of prayer.*

Prayer is an experience as well as an exercise. There is a *spirit* of prayer. The child of God often feels a disrelish for prayer, an aversion to the closet hour, a reluctance respecting the prayer-meeting. When the Holy Ghost dwells in the soul, there comes a sustained relish for and delight in prayer, a spontaneous impulse to pray. We pray without ceasing. A friend once said : " It is impossible to pray without ceasing. It would wear us out to be on our knees and words upon our lips continually." " O," we said to him, " it is easier to pray without ceasing than to pray any other way !" There may come into us such a *spirit* of prayer as that we will pray when we walk, when we sleep, when we work, when we talk. While everything else is going on, the artesian spring of supplication within us will be lifting its holy streams to the skies. Then family prayer, social prayer, private prayer, will become a delight.

We never are really men of prayer in the best sense until filled with the Holy Ghost.

(4) *The experience of liberty.*

Freedom, not from sin in the soul—it includes that—but emancipation from conventionalities and formalities. Many of God's children are not free to speak or pray, or to work, or to rejoice. They are bound, hand and foot and mouth. When the baptism with the Holy Ghost comes, it sets us free—free to do and to be whatever God would have us do and be, whether it be to sing, to cry, to laugh, to shout, or to jump. Freedom is power. This power is by the incoming of the Holy Ghost. The writer has for over twenty-five years been a free man, whether in a little retired fellowship service or in his city pulpit at eleven o'clock on Sabbath morning. Glory! Where the Spirit of the Lord is, in his fullness, there is this glorious liberty of the sons of God. These are some of the gracious enlargements which come to Christian experience by the gift of the Holy Ghost. It brings out the Christian life into a new, revised, enlarged, and improved edition. Let us pass to a *new* edition by claiming this pentecostal promise.

3. *It promises the Holy Spirit for the asking.*

How gracious! Any one can ask. The child, the invalid, the illiterate one, can ask. If you can move your lips, or gasp, you can have the gift of the Holy Ghost. How low this promise has swung the chariot of blessing! Let us ask for him now. We read the following authentic incident more than fifteen years since, and it has proved such a blessing to us that we give it to our readers: During the Crimean war, a young English lady, Miss Marsh, got it on her heart to do something for the spiritual welfare of the soldiers of the English army in the Crimea. She asked permission of the English Government to go thither. It was granted. She went. There was no time for preaching or Bible-reading or holding special service amidst the activity and tumult of war. So she said: "I will go from camp to camp, and from battle-field to battle-field, and from hospital to hospital, and wherever I can get the ear of an English soldier I will teach him, and urge him to offer this little prayer: '*O Lord, give me thy Holy Spirit, for*

Jesus' sake.' " Like a blessed angel she swept through that army, and, it is said, hundreds of those soldiers were converted, many reclaimed who had lost the life of God out of their souls, and some who loved God were brought into the fulness of the Spirit; indeed, that an undercurrent of revival blessing swept throughout the English army as the result of this simple prayer-mission. Ever since we read this incident, that pentecostal prayer has been stereotyped on our heart, and has risen a perpetual incense from the study, the pulpit, the street, and everywhere, bringing the sweetest refreshings, the brightest illuminations, and the richest enlargements of the Holy Spirit's presence. The Holy Spirit *is* to be had for the asking. *Glory!*

Paper Second.

THE PENTECOSTAL PROMISE:
ITS LIMITATION.

"The Holy Spirit to them that *ask* him."—LUKE XI, 13.

THE magnitude of the pentecostal promise, as set forth in our first "paper," is, it proffers the gift of the Holy Spirit, *himself*, to *every* child of God. There is a condition in the promise that is as wonderful as the object and extent of the promise. He is only promised to them that *ask*. This limitation of the promise is its glory. The Holy Spirit is to be had for the *simple asking*. "He that asketh, receiveth." Prayer is the channel by which he comes to the soul. "Jesus also being baptized and *praying*, the Holy Ghost in bodily shape like a dove descended upon him." "And when they had *prayed*, the place was shaken, and they were all filled with the Holy Ghost." These are only a few of the many

recorded instances, verifying the truth that the Holy Ghost is received in the asking, and for the asking. There is much asking which does not ultimate in receiving him. Persons say, "I ask, but do not receive him." These, too, are persons often who have met the antecedent conditions, which renders asking for him available. They are converted, consistent, and even consecrated believers. They have the witness of adoption, and are obedient, yet they ask, but do not receive him in the measure of his fulness. There must be something amiss in their asking. Their asking lacks some Scriptural element of the true asking. There is a specific asking which brings him as a conscious, abiding, indwelling presence to the soul. Let us note the main characteristics of *this* asking.

I. *It is a definite asking.*

It must be an asking for *him*. As the promise is specific to give him, the asking must correlate with the promise and call for him. Here is a soul, it may be the reader, who longs for perfect rest, full assurance, complete or cleansing, spiritual

power. For days it may be you have been asking, in tearfulness and with importunity, for this pressing need of your soul to be supplied; yet up to this moment unsuspectingly the cry of your soul has been for an "*it*," and the blessing has been withheld. Now, you see, that it is "*him*," not "*it*," not assurance, not purity, not power, that is your greatest need. The next time you pray, ask for *him*, and you will get *him*, and find in him the purity, the power or assurance you have so long sought. Some years since, when a pastor in a city of Ohio, entering a large manufacturing establishment on a Monday morning, we met a brother whom we had known years before. We fell into a few minutes of Christian conversation. In the midst of the interview he said, almost abruptly: "I wish I knew I were a child of God. I have been a Christian for eighteen years. I am class-leader, and a Sunday-school superintendent. I would not give up my effort to live and work for God; but O, it is so hard to get on when you do not know you are saved!" We said to him: "Brother D.,

there is nothing your Father wants you to know so much as that you are saved." "Tell me," said he, "how I am to know." He was in haste, as were we. There was no time for extended instruction or protracted prayer. We simply said to him: "The next time you pray, just say to the Lord: 'O Lord, give me thy Holy Spirit, that I may know that I am a child of thine! You will do it. Amen.'" Just one week after, I met him on the street. He was coming toward me, walking rapidly, with his head up, having a gait and an air unusual for him. We greeted him, saying: "How are you, Brother D.?" In a tone of voice, unnaturally loud for him, he exclaimed: "O, it is all right!" "What is all right?" He responded: "Why, I am a child of God, and I *know* it!" "How long have you known it?" "O, a whole week! It is glorious. It makes every duty light." "Tell us how it all came about." "Well, after our interview a week ago, I was very busy all day. I did not get even time for secret prayer. I went home in the evening. After supper we had our family worship.

When I had prayed for the family, for the Church, for my class and Sabbath-school, and was about to conclude, I thought of myself. I remembered what you said in the morning, and I looked up in my heart, and said: 'O Lord, give me thy Holy Spirit, that I may *know* I am thine. You will do it. Amen.' I got up, went and sat down before the fire, and began to read the evening paper. After reading a few lines, my attention involuntarily turned from my paper to myself. I said to myself: 'Why, I never felt like this before. Such a sense of light, warmth, tenderness.' By this time my paper had dropped from my hands on to my lap, and I just folded my arms, leaned back, and took in these delightful emotions, when, all at once, it broke upon my soul, 'Abba Father, child of God,' and I have known a whole week that I am saved." This brother asked for *him*, and *he* came in assurance to his soul. Let us ask for him. *It is to be a definite asking.*

2. *It is to be an urgent asking.*

Not necessarily a loud or vehement asking, but a cordial, pressing invitation for

him to come. Often the invitations we give the Holy Spirit are like those general invitations which nobody accepts.

Your friend meets you, and says to you: "Come and see me, come and take tea with me." You appreciate such an invitation as sincere and expressive of a personal regard for you; but you do not go to see your friend on that kind of an invitation. But suppose, when he meets you, he takes you by the hand, holds on to it, and says: "Come and see me next Thursday evening for tea. I shall expect you. I will be disappointed if you do not come. Now do come." You will go.

It is just such a pressing invitation that the Holy Spirit accepts and honors. When we say to him, with the intensity of supplication which a felt need of his presence inspires, "Come, blessed Spirit, I wait for thee; I shall be disappointed if thou dost not come;" and the soul, as it were, holds him by the hand and presses it, and will not let him go, and pleads, "Come now,"—he *will* come. No asking for the Holy Spirit is urgent which does not say, "Now," to him.

How many say to the Holy Spirit, "Come, fill me, bless me," but do not say "now!" It is the "now" that prevails. The soul has never reached the point of importunity in prayer until it says "now." "Now" puts the soul's invitation to the Holy Spirit to come on his own appointed time. He says, "*Now* is the accepted time." An earnest, cultured Christian woman, who had been long seeking the fulness of God, having risen from an altar service, said to us: "I have given all to the Lord, and I believe in his own good time he will fully save me." We replied: "When do you think is the Lord's own good time?" She answered: "I do n't know; when he thinks best, and it is his will." "But," said we, "the Lord has told us just when his own good time is. He says *now* is the accepted time, *to-day* is the day of salvation." She saw it, said "now" to God, and it was done. Urgent asking says to the Holy Spirit, "*Come now, now!*"

3. *It is to be an expectant asking.*

The reflex influence of expectation upon the human mind is great. Let you know

that your wife, or child, or friend is depending upon you, that some promise of yours has awakened expectation as to anything you may wish to do for them, and it rallies you to thoughtfulness, faithfulness, and prompts you to meet that expectation. So it is with the Holy Spirit. He has spoken this promise to the hearts of his obedient children, saying he will give them himself for the asking. Should this promise be accepted by them in good faith, awakening as it does, when so received, an expectation of his coming, he will not disappoint the hearts in which his own word has quickened such an anticipation of himself. He *will* come.

A father in Ohio had been abroad for six months on the Pacific Coast. He had turned his steps homeward, and had reached Chicago. Here he met an old friend of other years, who said to him: "Stay with me all the week; we may never meet again. I will show you this growing city, and the wonderful Columbian Buildings." The father said to him: "You are very kind. Nothing would I enjoy more than your

genial fellowship and generous hospitality; but I have sent a telegram home, saying, 'I shall be there Saturday night.' Wife will be expecting me. The children will be watching at the window for me. I must go. I *can't* disappoint the hopes I have awakened in those loving hearts." He *did* go.

So the Holy Spirit, having awakened a blessed anticipation in the hearts of his children by this telegram of promise, that he will come for the asking, sees when those hearts throb with expectation of his coming, and he will meet those hopes if he should have to suspend the administrative work of the universe. He would allow the sun and stars to halt in their march, and the world to go unto wreck, rather than to disappoint such expectations. *Definite, urgent, expectant* asking brings him. O, the simplicity, yet the potency of asking!

When holding pentecostal services in the city of Portland, Oregon, in the autumn of 1894, we had given one afternoon, as a Bible Reading, substantially the exposition of this "Paper" you are now reading. At the close,

among others who came to the altar was an able, popular, and successful Presbyterian minister, one of the pastors in the city. The next day, in an introductory Praise Service at the afternoon meeting, he arose, and said, with much feeling: "Yesterday, at that 'mourners' bench,' I received the Holy Ghost himself." A few days after, at the close of the concluding Jubilee Service of the series, he handed us a note, in which he gives the following recital of his experience: "I have been long persuaded that there is a fulness of blessing in the reception of the Holy Spirit, that was my privilege, the privilege of all God's children to enjoy; but while I preached it to others, I did not know how to receive myself. Under your direction I asked '*definitely, urgently, expectantly, now,*' and he came; not the blessing, but the Blessor. O, it is wonderful! I have been looking for a blessing, and have been trying to prepare myself to receive it; but do you know that it never occurred to me that I must first receive the Blessor? I need not tell *you* of the surging billows of glory that have been

rolling over my soul. I have been fettered, and tied, and bound, lo, these many years; but I am free now. The blessing that has come to me has been wonderful. But O the presence of the Blessor himself is unspeakable! I had gone through hell to have him."

Paper Third.

THE PENTECOSTAL GIFT:

AS A PRESENCE.

"Ye shall receive *the* gift of the Holy Ghost."—
ACTS II, 38.

THE highest gift provided for and promised to the child of God under the atonement is *the* gift of the Holy Ghost. As the coming of the Holy Spirit was the largest hope of prophecy, so his personal presence, immanent in the Church, and realized by believing hearts, is the highest fulfillment of prophecy. The predictions of Old Testament prophecy, focalized in the strong, clear note, "I will put my Spirit *within* you," and the culmination of all New Testament promise as it fell from the lips of Jesus, was, "He shall be *in* you." The "*within* you" of prophecy, and the "*in* you" of promise, define that manifestation of the Holy Ghost which constitutes the

gift of *himself*. It is the personal relationship by which he is conjoined to the soul as a spiritual presence through faith. The Third Person of the adorable Trinity enters the soul to be an abiding guest, making the believer a habitation of God through the Spirit.

The Holy Spirit is more than a name, an influence, a force. He is a *Person*; hence the gift of himself implies more than any effects he may produce in us, or any endowments he may impart to us. The manifestation of himself in his activities, and the manifestation of himself in his presence to the soul, effectuate quite different results. Having him "*with you*," is one thing; having him "*in you*," is another. Jesus was careful to so discriminate. He said to the disciples: "Ye know him; for he dwelleth *with you*, and shall be *in you*."

There are two very important distinctions that should be noted, in order to a clear apprehension of *the* gift of the Holy Ghost as a presence to the soul.

I. *The gift of the Holy Ghost is distinct from the* SUPERNATURAL ENDOWMENTS *of*

the Spirit. The Apostle Paul, in 1 Cor. xii, speaks of certain *gifts* of the Spirit, such as the gifts of healing, miracles, tongues, interpretations, etc.—sovereign, supernatural bestowments, which the Spirit divideth to every man severally as he will. These gifts of the Spirit, either separately or collectively, do not constitute *the* gift of the Spirit. One might have *the* gift of the Spirit without having any of these gifts, or these gifts without having *the* gift of the Spirit.

There were those in the Corinthian Church who had the supernatural endowments of the Spirit, but who evidently had not the indwelling presence of the Spirit. There were unseemly rivalries between those who possessed these gifts, amounting to contentions and variances respecting their relative superiority. Undue emulations had been excited by the possession of these gifts in so much that the apostle was moved by inspiration to write them, defining their design, relative importance, and subordinate place in respect to *the* gift of the Holy Spirit himself.

He allowed that these gifts were desirable, and might be coveted, but only in a certain order. He points out a more excellent way, giving his matchless apostrophe to love as the supreme endowment, in 1 Cor. xiii, appending the exhortation, "*Follow after love and desire spiritual gifts.*" The gift of the Holy Ghost imparts this supreme endowment of love *in its fullness*, and, as Mr. Wesley says, "there is nothing higher nor better in religion than love, and when one aims at something other or more than love, he aims wide of the mark." The gift of the Holy Ghost does not make the child of God a miracle-worker or a supernatural prodigy. It does render him a wonder of grace, destroying sin in him, enthroning Christ within, and empowering him for Christian service. These supernatural endowments might co-exist with *the* gift of the Spirit, either occasionally or permanently. Paul had power to heal sometimes, not at others. But, filled with the Holy Ghost, he could say, whithersoever he went, "I know I shall come unto you in the fulness of the blessing of Christ." This

gift of the Spirit himself is not transient, it is abiding. *He* is the ranking endowment; the superior bestowment. "Whether there be tongues, they shall cease; whether there be prophecies, they shall fail; whether there be knowledge, it shall vanish away." "*He* shall abide with you forever."

2. *The gift of the Holy Ghost is distinct from the GRACIOUS BESTOWMENTS of the Spirit.*

As *the* gift of the Spirit is to be distinguished from his supernatural endowments, so it is not to be confounded with his gracious bestowments.

Every child of God is the subject of diversified operations of the Spirit. Awakening, renewal, assurance, comfort, light, warmth, strength, guidance—all these are gracious benefits of the Spirit. Such blessings of the Spirit do not constitute nor imply *the* gift of the Holy Spirit himself as an indwelling presence. Better than these, as precious and invaluable as they are, is the conscious presence of the Blesser himself. To many of God's children the Holy Spirit is like an absent friend, a father, or hus-

band, or son, sending home messages of affection, and bestowing precious gifts, but himself never coming home to be welcomed, greeted, fellowshipped, and enjoyed in his personal presence at the fireside. Mother, wife, sister, has his *gifts*, but not *him*. In the year 1850, when the "gold fever" was raging throughout the land, and many were leaving their homes and their friends to seek their fortunes in the mines of California, a gentleman in Ohio, who had an interesting family—a wife and two daughters, ages seven and nine years—said to them: "We are not getting on very well. I work hard, and barely make a livelihood. With your consent, I believe I will go to the gold regions on the Pacific Coast, and see if I can not improve our temporal condition." They consented. He went, reached the gold fields safely, and soon had the good fortune to open lucrative mines. Every steamer that came in from Panama to New York brought to wife and daughters letters of affection and remittances of money. The letters were frequent, the amount of money increased, until the family was able to live

better, have more comforts, and finally to build and furnish a comfortable home. This went on for seven long years, when wife and daughters grew heartsick and weary of father's and husband's absence. They sat down, and wrote him a letter like this, saying: "Father, we have enough of your gifts, we want you. Come home, come home. We can not enjoy anything you have sent us longer without you. Come, O come!" On receipt of the letter, he immediately closed up his mining enterprises, settled his business affairs, took steamer for Panama, thence to New York, and thence home. Think you not, from the moment he stepped within that home, there came into it a light, a cheer, a joy, which his gifts, however precious, had not ministered? He was more to their hearts and that home than all the bestowments which he had lavished upon them. So the benefits of the Spirit in pardon, in adoption, in comfort, in joy, in a thousand forms of blessing and blessedness, are all precious to the child of God; but when he gives himself to the soul, it is a joy unspeakable and full of glory.

When superadded to his gifts we receive the Giver, there comes with him a salvation and satisfaction, complete and permanent. Having had so many blessings of the Spirit, let us now receive the *Giver* himself. He is *the* gift.

3. *The gift of the Holy Ghost as a presence imparts a distinctive temper and tone to the Christian life.*

You hold in your hands two bars of metal. They seem just alike. They have the same size, shape, weight, color. You detect, however, that one has a power, the other has not. It attracts other substances, and holds them. The one is a magnet, the other is not. To one is conjoined an ethereal presence, called magnetism. It is this that transforms the one into a force the other does not exert. So the Holy Spirit, received into the soul of a believer, transforms him into a spiritual force hitherto unpossessed. The difference between one child of God and another as to spiritual effectiveness is not a difference in earnestness, sincerity, or devotion, but in this: one has the baptism with the Holy Ghost, the

other has not. Take two Christian workers, class-leaders, Sunday-school teachers, missionaries, or preachers, both converted, consistent, consecrated. One is fearful, despondent, ineffective; the other is courageous, hopeful, successful. What is the difference? The latter has the gift of the Holy Ghost. A returned missionary, who had been twenty years in the field, heard this very exposition on the gift of the Holy Ghost. At the close he came to us, with tears in his eyes, and said: "I see it. For twenty years I have labored beside Brother L.; he has been steady, patient, and has seen things come to pass. I have worked just as hard as he; but have fretted, have had but little comfort, and much less fruit. It is all clear. Brother L. has the gift of the Holy Ghost, and I have not. I must have it." Then, bowing, midst weeping penitents and returning backsliders, he soon rose from that altar, his scholarly, manly face glowing with holy light, saying as he did so, "It will be different hereafter in my work."

The child of God suffers in a different spirit when he has the fulness of the Spirit

from what he does without it. With it, he is resigned, trustful, jubilant; without it, he is full of doubts, murmurings, impatience. Years since, when a pastor, we went one morning to visit two excellent women who were greatly afflicted. They were about the same age in life. They had long been members of the Church. Both were children of God. We entered the home of Sister G. "How is it with you this morning?" we said to her. She replied: "O, I have not slept all night. I have so much pain. It is so hard to have to lie here. I can't see why God deals so with me." We sought to comfort her, and prayed with her, yet she was evidently in controversy with God respecting her afflictions. She did not have the help of the Spirit that enables the soul to rejoice always, and in everything to give thanks. We went from her bedside to the home of Sister D., residing on the same square. We said to her: "How is it with you to-day?" She answered: "O, I had such a night of suffering." Then there came out upon her worn face, furrowed and pale, a beautiful radiance, and she added,

"but Jesus was so near, and helped me so, that I could suffer this way, and more, if my Father thinks best." And on she went, with like words of cheer and triumph that made that sick-room a vestibule of glory. She had the Comforter, the Holy Ghost, as an indwelling presence, hence could rejoice in tribulation as the other could not.

4. *The gift of the Holy Ghost as a presence imparts a kind of physical transfiguration to the child of God.*

It illumines the face, brightens the eye, sweetens the voice, hallows the manner. *It shines him up.* God's people need to *shine up*. Sin and the deviltries are putting on their best looks and best airs. If the Church is to win, it must outshine sin. The baptism with the Holy Ghost puts sunshine into the soul, and sunshine into the life. Those who have the gift of the Holy Ghost do not always know that they look bright—are not always conscious of it; but others perceive it. Moses' face shone when he came from the mount. "Moses wist not that his face shone;" but the people saw it. A Christian worker left

his home to spend several weeks in special service for souls. He returned home after a most successful meeting. As he entered the house, his wife said: "My dear, what is the matter with you?" "O, nothing whatever. I am very well." "But look at your face." "Why, what is the matter with my face; is it soiled?" "No, but I never saw you with such a face. It is so bright." Then he had to confess that while abroad he had sought and found *the* gift of the Holy Ghost. His face had told on him before he could say a word about it.

A beloved brother in the ministry, whom we knew well, though an able, devoted, and successful preacher, had the infirmity of a strange diffidence. Although he had nothing to be ashamed of, either in the matter or the manner of his preaching, yet he could not look his congregation in the face. He would look at the floor, or at the ceiling, or out the window, anywhere but into the faces of the people. He was preaching one Sabbath at a quarterly meeting for the presiding elder, when all at once, in the midst of his sermon, he stopped, lifted his head, looked

into the faces of the people. An unearthly brightness came out upon his countenance. He was silent for a moment, and then, raising his hands, he exclaimed: "It has come! It has come! O, I have waited so long. The baptism with the Holy Ghost has come." From that time until called from the walls of Zion, he could look his congregations in the face. That holy light became a fixed color on his countenance. One who was present when that illumination came to his soul and countenance in the pulpit, and who saw him as he lay in his coffin, said that same heavenly glow rested on his face pale in death. The spiritual transfiguration of life, feature, and manner, under the power of the Holy Ghost, is what Joseph Cook calls "the solar radiance of the soul." That will do for philosophy. But the theology of it is, it is the glory of the Holy Ghost as an indwelling presence. It was this that mantled the face of Fletcher with seraphic sweetness. This was Dr. Mahan's "sun that went no more down," and "moon that did not withdraw itself"—his "everlasting light."

Paper Fourth.

THE PENTECOSTAL GIFT:
AS AN EXPERIENCE.

"Did ye receive the Holy Ghost when ye believed?"—ACTS xix, 2. (R. V.)

THE dispensation of the Holy Ghost had no sooner been inaugurated than the apostles began to herald the glad tidings of the gift of the Holy Ghost as an experience.

While the wonders of Pentecost were still before the eyes of the awakened multitudes, who cried out, "Men and brethren, what shall we do?" Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost," which was to say, in effect: "Become believers, and this gift, which has come unto us, ye also shall receive."

The promise of the Holy Ghost, whose coming to them should constitute a new ex-

perience, was the high incentive employed to induce them immediately to accept salvation. It had its divinely-appointed effect. Three thousand that day became believers, and, as we think, anointed believers—believers filled with the Holy Ghost. This truth, the gift of the Holy Ghost as an experience, distinctive, subsequent to conversion, and instantaneously received by faith, carries with it great awakening and stimulating power to penitent and seeking souls. Were it currently taught in the modern Church, as it was in the primitive, converts would generally receive the gift of the Holy Ghost early after having found salvation.

Several aspects of the gift of the Holy Ghost as an experience should be noted:

1. *It is an epochal experience.*

It constitutes a new era in the spiritual life of the soul.

As the inauguration of the dispensation of the Holy Ghost on the day of Pentecost was a specific coming of himself in the unfolding of the plan of redemption, he then being given—as before he was existent, though not given—by opening the last

gracious epoch in the world's history, so the Holy Spirit, though now immanent in the world and the Church, his coming as a personal indwelling presence begins a new epoch in the life of the believer. It is a *post-conversion* experience. The Ephesians, *after* that they believed, were sealed with the Holy Spirit of promise.

The apostles prayed for and laid their hands on the *new* converts at Samaria, and they received the Holy Ghost. This laying on of hands symbolized the distinctive impartation of this gift. It was the apostolical seal on the faith of those early disciples by which they received the Holy Ghost himself. It was the sign that they had the specific faith for this gift. So a definite faith now for this gift makes it an epochal experience. When the soul receives by faith the Holy Ghost in his fullness, marked changes of experience occur at once respecting him. Rational belief as to his personality, agency, and presence, becomes *realization*. Doctrinal conceptions transmute into conscious recognition of him, not in the sense of an incarnation of him-

self within us, but in a spiritual apprehension of himself by faith.

This specific realization of himself begets a sense of immediate dependence upon, and of faith *in*, the Holy Ghost. He becomes the indispensable ally of the soul. He is honored by a sustained reliance upon himself. We no longer believe *about* him only, but believe *on* him. Many, despite their orthodox *credo*, "I believe in the Holy Ghost," go on depending upon their creatural efforts, inventions, organizations, etc., as though there were no Holy Ghost, ignoring his superhuman and omnipotent presence. He is not *counted on*. Every other thing — wealth, numbers, appliances are listed in the tabulation of the Church's resources, but he is left out of the calculation.

Napoleon once said to an officer of his staff on the eve of a battle, "How strong is the line?" "So many thousand," replied the officer. "Your master is at fault," rejoined the emperor. "Count me ten thousand." He who was the strength and inspiration of the line had been left out. So, until the Holy Ghost becomes an indwelling

presence to the soul, he is not counted upon, as the horsemen and chariot of Israel, whose presence and power alone insures victory.

The soul that has him becomes invincible. It does not fail nor become discouraged. To it the dispensation of the Holy Ghost is a success, and is to bring to the world the millennium.

2. It is a conscious experience.

The gift of the Holy Ghost is sensible and emotional in its manifestations.

Often the first sensation awakened, even before the direct witness of his indwelling is given, is a feeling of perfect rest, boundless love, ineffable purity.

A sister arose from an altar of prayer in a pentecostal service, saying: "O! my heart is overflowing with love! Such peace! such joy! But I want the gift of the Holy Ghost." Just what she had received, as she soon came to know, except that he first manifested himself in these emotions of love, rest, purity. The concrete rest-feeling, love-feeling, joy-feeling may precede, accompany, or succeed the witness of

the Holy Spirit that he has come in his fulness. Another sensible manifestation of the gift of the Holy Ghost is the *felt* knowledge, assurance of his presence. We say *felt* knowledge, for there is conjoined to this knowledge inevitable, gracious sensations of varying degrees — emotional comforts, delights, even ecstasies and raptures at times. That his coming should remain permanently quiescent, without feeling, is incredible, unscriptural, and contradictory to experience. He may be received, as he often is, by simple faith without an immediate manifestation of himself to the consciousness; but soon he makes his indwelling known to the soul, and then there spring up the emotions which comprise spiritual blessedness.

The conscious *fellowship* which the gift of the Holy Ghost imparts is a very enjoyable manifestation of experience. "He makes to us the Godhead known." Having him, the soul *sees* God. It feels him *near*. It is the fellowship of *union* as well as of communion with God. This fellowship finds God in providence, in nature, in

life, as never before. It gives a *new* outlook upon things divine and spiritual, throws a glorious illumination on revealed truth and eternal verities. The old astronomers studied the universe from the earth, and got only fragmentary glimpses of its glory. Copernicus changed the point of calculation to the sun. From this new center, how marvelous have been the disclosures of the vastness and beauty of the solar system! The fellowship which the gift of the Holy Ghost brings, gives the soul the heliocentric outlook of grace. It takes its stand *with* God and *in* God.

From this altitude, how the soul becomes lost in wonder, love, and praise, as with rapturous gaze it beholds the glories of redeeming love! Hallelujah!

3. *It is a perfective experience.*

When He is come, a precious sense of spiritual completeness is given.

(1) *As to salvation.* He destroys sin in the soul. The painful sense of evil lurking within gives place to the pleasing sense of freedom from it. Salvation means recovery from sin. It is consummated by two epochs

of grace. The first cancels the guilt of sin; the second cleanses its defilement. It is the gift of the Holy Ghost, received through faith in the efficacy of the atoning blood, that consummates the work of salvation in the destruction of the body of sin. So that when he is come to dwell within the soul there arises the sense of complete redemption, full salvation, as he speaks, "Now are ye clean," "every whit whole," "saved unto the uttermost."

(2) *As to endowment.* The gift of the Holy Ghost is the ultimate spiritual bestowment adequate to all the liabilities of Christian life. It is the perfection of *endowment*, not the perfection of *development*. This perfection of endowment will work out a perfection of development.

It will bring all the graces to their highest maturity, build up the best character, call out the largest activities, and impart the sweetest enjoyments of which the believer is capable.

Indeed, when he is come, there is begotten the blessed persuasion that he will *cause* us to walk in his statutes. He will

cause us to live, to grow, to walk in the Spirit. The common mistake in Christian life and effort to grow in grace is, that we struggle to do this without the gracious endowment of the Spirit, which will work a spontaneous and continuous growth. We covet the fruit of the Spirit, meekness, gentleness, patience, etc., but try to graft it on rather than grow it. All the graces of the Spirit are the fruit of the Spirit. He is the root that yields them. Have him within, and the graces will appear in sweetness, abundance, and fulness. Then we work from the center instead of from the circumference of Christian life. Take zeal, how are we to have its glow and force? Too often we begin on the outside to kindle it. We run about in this activity and that service, to a meeting here, and another there, and some fervor and zeal are awakened. But let us stop, and how quickly we cool off! Then we must *warm up* again by going through the motions as before. This, however, does not impart a blessed, quenchless zeal. Let the gift of the Holy Ghost be received, and he

kindles a Greek fire that does not have to be fanned, coaxed, and kindled by extrinsic efforts, but glows and moves by its own central flame built within the soul itself. Moreover, he who has the gift of the Holy Ghost has the *felt* satisfaction of a perfect resource in him, that in him are all the successive "supplies," "anointing," "refreshings," and "enlargements" of the Spirit, for every future providential and personal demand to be received and applied as the occasion may require. Thus the soul becomes furnished unto every good work. Never, until the soul gets the fulness of the Spirit, does there come the sense of spiritual sufficiency to be and to do what God demands of it. The baptism of the Holy Ghost brings a most transporting view of the adequacy of grace, so that it laughs at impossibilities.

Charles Spurgeon was once riding along a highway, laughing at the top of his voice. A friend, meeting him, said: "Why are you laughing so?" "O," said Mr. Spurgeon, "I was just thinking about 'My grace is sufficient,' how big grace is and how

little I am, and I could but laugh outright for joy."

The fulness of the Spirit opens up the all-sufficiency of himself to the soul of the child of God.

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Paper Fifth.

THE PENTECOSTAL GIFT:

AS AN EMANCIPATION.

"God hath *not* given us the spirit of *fear*; but of power, and of love, and of a sound mind."—2 TIM. I, 7.

THE Apostle Paul here defines the gift of the Holy Ghost in respect to spiritual effectiveness.

In 1 Timothy i, 18, it is expressly stated that it had been bestowed upon Timothy that he might "serve a good service" (marginal reading). There are two classes of believers—the *effective* and the *ineffective*. The ineffective are those good, converted, consistent believers who are, notwithstanding, "unprofitable servants." They accomplish little or nothing in the salvation of souls and the edification of the saints. The effective are those saved people who have been anointed with the Holy Ghost, making them meet for the Master's use, mighty

through God to the pulling down of strongholds. They are not only good people, but good people *full of the Holy Ghost*. There is a great difference between good men, and good men full of the Holy Ghost. Barnabas was a good man, *and* full of the Holy Ghost, *and* much people was added unto the Lord. The great need of the Church to-day is that its good good-for-nothing people become good good-for-something. The baptism with the Holy Ghost transforms every believer, who receives it, from ineffective to effective. Any Christian life having it, becomes a storm-center of revival. In nature, a storm-center is that point in atmospheric conditions where all the latent forces, which may develop a cyclone, reside. So the soul anointed with the Holy Ghost is the point whence radiates the spiritual forces that precipitate and promote revival. Drop such a soul down anywhere, and spiritual action ensues at once, producing moral upheaval and gracious uplift. John Wesley, hitherto a godly, scholarly Churchman, became filled with the Holy Ghost, and thence started a revival that swept

across two continents, and into two centuries. Two aspects of the pentecostal gift as a source of effectiveness are presented by the apostle in the text at the head of this chapter; first, an *emancipation*: "God hath *not given us the spirit of fear*;" second, as an *endowment*: "But of *power*, and of *love*, and of a *sound mind*."

It is the gift of the Holy Ghost as an EMANCIPATION which we now wish to elaborate. It delivers from *fear*. God hath not given us *the spirit of fear*. This is a negative, idiomatic form of expression, designed to enforce a positive thought; namely, the gift of the Holy Ghost inspires fearlessness, courage, boldness. It begets spiritual *heroism*. Fear is always an enervating and enfeebling presence. It disarms us of personal power. We readily fall victim to the things we fear. Fear cholera, and we are most likely to take it. The Christian life, dominated by fear, is helpless and strengthless. It is a Lazarus, bound hand, foot, and mouth. The only answer the man with one talent could give for its abuse was, "I was afraid." The common

excuse now offered for neglect of opportunity, duty, and service by hundreds in the Church is, "I am afraid." The gift of the Holy Ghost is a *specific* for all such fear, which is so prolific a source of discomfort and defeat in Christian life.

1. *It emancipates from the fear of SIN.* We refer to sin in its activities, combinations, and enormities—sin as it appears entrenched in the hearts of our friends, or rampant and defiant in society, or joined hand in hand in the synagogues of Satan. How much Christian life stands overawed in the presence of this prevalent audacity and desperation of wickedness! It says: "It is no use; nothing can be done." The Church quakes and trembles, and confesses, "We are not able for these giants, Anakim, and walled cities of sin." When, however, the anointing of the Holy Ghost comes, fear flees. A holy boldness enters the soul, and it says: "God is able." Faith in God supplants the fear of sin. It believes that the "Son of God was manifested to destroy the works of the devil," and that the "gospel is the power of God unto salvation." It

does not quail, nor fail under the frowning walls of sin, but is made mighty to the pulling down of strongholds. Baxter went to Kidderminster; found it reeking in villainess, flooded with irreligion, hideous with revelry; but he was filled with the Holy Ghost, stood undismayed, reproved sin, preached righteousness, had faith in God. When twelve years had passed, the parish of Kidderminster was revolutionized. Psalm-singing was heard in almost every home. The Sabbath was hallowed, and the house of God thronged. He did not fear sin, and it fled before him. Nothing inspires such fearlessness of sin as the gift of the Holy Ghost. It transforms one into a Nehemiah saying: "Should such a man as I flee?"

2. *It emancipates from the fear of* FACES.

How sad the spectacle of God's children skulking and dodging from the "fear of man which bringeth a snare!" The world is *facing down* the Church. Never can it be rescued and redeemed until God's people "*face about*." Then will the world be put to rout. God said to Jeremiah, "Be not afraid of their *faces*, for I am with thee;" and

to Ezekiel: "Be not dismayed at their *looks*. I will make thy face strong against their faces. Harder than a flint will I make thy forehead." Having the holy courage that comes by the gift of the Holy Ghost, we do not fear *countenances* nor *crowds*. We are just as free to preach, or pray, or praise in the great congregation as in private or before a few people. The fathers and mothers of early Methodism overawed the crowds by their holy boldness. They lifted their heads in prayer; turned toward the audiences when they gave their glowing testimonies; walked right up to the stalwart sinners in the public congregations, and demanded their capitulation and unconditional surrender.

They were not the people who hid behind pews and posts, or talked to God or about God in undertones. O for spiritual bravery like that! We ministers covet crowds; then we are so intimidated when they come, that we can not move upon them. We fear to present the altar, or invite requests for prayer, or call for testimonies, and dodge off into a lecture-room.

under the deceit that it is impossible to get people to act publicly in the interests of their souls. So many a sweeping victory becomes an ignominious retreat, and Satan rejoices over the cowardice of the leaders of Israel's host. In our early ministry we used to pray for the multitudes to come to the house of God; God answered us, and sent them, and then we were so scared that we could not preach to them. But ever since we received the baptism with the Holy Ghost, like the prophet we could say to the crowds, "Assemble, ye people, multitudes, multitudes in the valley of decision;" and then expect God, who is the Master of Assemblies, to capture them for himself. We want the *masses*. May be, if God does not send them, it is because we could not *face* them. Saved from the fear of faces, one can chase a thousand. It does not take as much courage to parade as it does to assault. It is easy to attract, but hard to attack the world. Emancipated from the fear of faces, the soul exclaims: "The Lord is the strength of my life: of whom shall I be afraid?"

3. *It emancipates from the fear of FAILURE.* The most insidious form of fear that preys upon Christian effectiveness is the subtle dread of failure. It restrains us from venturing anything for God, lest it may do harm or incur defeat. We hesitate to speak to souls in warning or invitation, for fear they may not receive it. Christian workers shrink from planning largely, lest there should not be success. Christian life is kept from pronounced efforts and enterprises, lest they fail. Revival efforts are discarded, aggressive movements are halted, and great opportunities are defeated by the plea, they might not succeed. As though God had sent us out to fail, when he has said: "Your labor shall not be in vain in the Lord. Whatsoever ye do shall prosper." Never until the soul is baptized with the Holy Ghost does this word of the Lord come in assurance to relieve us, in the work, in its battles, and in its plans for God, from the fear of failure. When this comes, the soul is willing to fail even for God. It is just when this sweet consent to fail begins, that we succeed for God. Fear of failure

blinds the soul to God's promises and provisions for success. It obscures the re-enforcing providences that are to work together for victory. When presiding elder, we urged a pastor in our district, whose quarterly meeting we had come to hold, to make the occasion the opening of a revival campaign. He thought it would not succeed; the winter was far spent; prevailing sickness had intercepted earlier services, and to make an effort and fail would make things worse. We saw that he was so much the victim of a dread of failure that his courage could not be rallied to the work. So we asked the Lord to send revival power upon the quarterly meeting. We preached that night. Eight seekers came to the altar; several were saved. The Sabbath-morning love-feast rang with *new* notes of salvation and reviving. At 3 P. M., a pentecostal service was held. Some found full salvation. The altar was full following the night service. A revival was on. Fear had fled from the heart of the pastor. He continued the meeting. More than one hundred souls were converted within two weeks. He

found truly he had had nothing to fear. The fear of failure is the only thing that can bring failure in God's work. *To fear is to fail.* Fear gone, success comes. Emancipation from fear comes by the gift of the Holy Ghost. Glory! "God hath not given us the spirit of fear." Receive the Holy Ghost, and the bondage of fear is broken forever.

Paper Sixth.

THE PENTECOSTAL GIFT:
AS AN ENDOWMENT.

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—2 TIM. I, 7.

THE gift of the Holy Ghost as the source of Christian effectiveness is not only an *emancipation*, as presented in the preceding "paper," but it is also an *endowment*. It is a triune gift of power, and of love, and of a sound mind. Let us notice specifically the elements of this endowment:

I. *It is a divine energy in the soul.* "The spirit of power." Jesus said to the disciples just before his ascension: "Ye shall be baptized with the Holy Ghost not many days hence." Then he added, as a resultant: "Ye shall receive power, the Holy Ghost coming upon you." (R. V.) Here he declared the nature and secret of spiritual power; it is the Holy Ghost in the be-

liever, and coming upon him as He shall be depended upon, in life and service.

The power of the Spirit is a greatly misunderstood subject. There is no gift of power, as such, disconnected with the indwelling of the Holy Ghost himself. Power is not some new faculty, capability, or attachment put on to the spiritual life. It is God himself in us by the presence of the Holy Ghost, imparting to us the divine energy, which works through our personality whether it be great or small. The divine energy of the indwelling of the Spirit, modified by the intervention of human personality, adapting it to impress and help souls, is power. This freights our words, our manner, and our activities with a spiritual *avoirdufois*. It is that breath in prayer, testimony, invitation, exhortation, and preaching, which awakens, comforts, illuminates, and blesses souls. One word in the *power* of the Spirit is worth more than a hundred without it.

A Christian woman said to a worldly man: "Albert, you ought not to lose your soul." He could not get away from these

words ; they weighed upon his heart until he broke down into contrition. Like words had been spoken to him before, but she said them in the power of the Spirit. There are repeated instances of those who have been brought to Christ by a single line written, a few words spoken, a simple testimony given, or a short prayer offered. What accounts for the unusual power of these small things except the divine energy of the Indwelling Spirit in the souls whence they emanated. This divine energy often works through the very presence of the child of God.

The cultured and skeptical Lord Chesterfield said to Fénelon, in whose company he had been thrown: "He will make a Christian of me in spite of myself, if I stay long with him."

Operators in a mill in New England quit their lathes, fell to weeping and praying, as Charles G. Finney simply walked about the factory. A look, a tone, a gesture given, has often had the power to smite down souls into penitence, or lift them into life.

A preacher in early Methodism, while

discoursing on the story of Gideon's victory, shouted out, "The sword of the Lord—and Gideon," swayed his hand to the right, and people fell by the score to the ground. He repeated the words, swayed his hand to the left, and they fell in like numbers in that direction. There is such a thing as the *power* of the Holy Ghost. While some of its manifestations are exceptional and phenomenal, yet it may accompany the ordinary Christian life, so that it shall pray, testify, exhort, teach, and live with wonderful effectiveness. This, also, in the face of what seems to be natural inaptitudes. Gifts, talents, training, etc., are not indispensable channels of its manifestations. If these exist, the divine energy of the Spirit may use them; but when they do not exist, still their absence may not intercept the spiritual force of the indwelling of the Spirit through us. Here is the secret of the wonderful achievements of many humble, uncouth, and unlearned people—the Shamgars, with oxgoads; the Davids, with slings; and the fishermen, without letters—routing enemies, slaying giants, and building the kingdom,

while more gifted and better-equipped people quail and fail.

We know an estimable, cultured Christian woman, and educated, who has this singular infirmity, of which she is herself aware, that when leading in public prayer or giving testimony, she is involved, incoherent, and often ungrammatical; yet we never heard her pray when the heavens did not seem to bend, or speak for Jesus, that hearts were not moved by her simple testimony. What was it that overreached her hesitation, her incoherence, her disjointed utterance, and made her words so gracious and helpful to others? It was the power of the Spirit in her and through her. Though learned, she was simple enough to be a fool for Christ's sake, and so God used her mightily in blessing to others.

2. *It is a divine enthusiasm in the soul.* "The spirit of love." The experience of love which the Holy Ghost sheds abroad in the heart comprises three modes: (1) Love to God; (2) Love for God; and (3) Love as God loves. The baptism of the Holy Ghost brings this experience of love to the degree

of a passion ; so that our love to God, and our love for God, and our love as God loves, is with all the heart, soul, and mind and strength. It becomes a divine enthusiasm of love. This enthusiasm of love as an endowment of effectiveness in reaching others, manifests itself particularly in that mode in which the soul loves as God loves. In a finite degree the soul comes to love as God loves in an infinite degree. Whatever channel God's love takes toward others, our love cuts the same, and we love others as God loves us. Our love for souls is a miniature *fac-simile* of God's love for souls.

Paul had his enthusiasm of love—this passion for souls—when he said: “The love of Christ constraineth me.” Do you ask, brethren, he would say, the source of my ceaseless toils, my quenchless zeal, my boundless self-sacrifice? I can only say, the love of Christ constraineth me.

David Brainerd had this passion for souls when he said: “I care not where I go, or how I live, or what I endure, so that I may save souls. When I sleep, I dream of them; when I awake, they are first in my thoughts.”

Robert McCheyne had it when the old Scotch woman said of him: "He always preached as if he would be dyin' to see yees saved." It is this love for souls that wins; it tells itself. Love speaks when it does not know it. The conquest of souls for Christ is to be a conquest of love. This world must be loved to God. The Holy Ghost will impart to every believer this enthusiasm of love that will make him a successful soul-winner. This divine enthusiasm of love is not only a passion for souls, but also for the service—the warfare by which they are to be rescued. There are those who think they have a love for souls, but have an aversion toward all aggressive spiritual movements in the interest of souls. When this endowment of love comes, it puts into the soul and into the Church a martial ardor. They set up their banners, they originate, and prosecute campaigns for souls. Indeed, every pastor, Sunday-school teacher, official member, and child of God, anointed with the Holy Ghost, takes the offensive against the kingdom of darkness, and pushes the battle for souls. *The Church becomes a*

Salvation Army. O, the delightful enthusiasm this passion for souls puts into aggressive spiritual life! How eagerly it precipitates action, leads assault, plans sieges for the salvation of the people! The roar of the battle, the smoke of the field, and the shock of the foe is inspiration to the heart that is filled with this divine enthusiasm.

3. *It is divine wisdom in the soul.* "The spirit of a sound mind." This means holy tact—the art of winning souls. "He that winneth souls is wise." Many who are paragons of practical wisdom in business, in politics, in social life, are often wholly destitute of spiritual wisdom. Many wise in science, philosophy, and even theology, have little of the wisdom that cometh down from above; while unlearned and simple ones after a wordly manner, are marvels as soul-winners. Whence is this? The former lack the gift of spiritual wisdom; the latter have it.

Within the last twenty-five years we have known nearly all the great soul-winners—evangelist, pastoral and special, ministerial and lay—yet we think of one as the most

remarkable of them all. She was a Christian woman, a mother, an invalid, of meager education. Seldom did she get to the house of God; yet every now and then some young person, or some father and mother, and on two occasions whole families, surprised us and our Church by presenting themselves for membership on probation. When inquiry was made respecting their salvation, they said: "Sister W—— came to see us, talked with us, prayed for us, and we were converted." Here was a woman, scarcely known to the Church in general of which she was a member, of frail health and of limited attainments, so fired with love for souls, so anointed with holy wisdom, and so clothed with a divine effectiveness, as that, visiting her neighbors, writing letters, or talking with the people, she was so used as to be currently winning souls and sending a stream of new accessions into the Church of which she was a member. If one of the humblest, most circumscribed, and least gifted of God's saints could be so anointed with the Spirit of power, love, and of a sound mind, what be-

liever is there that may not in like manner become a soul-winner?

Dear reader, we have now set forth this Pentecostal Gift in four successive "papers" as a *presence*, as an *experience*, as an *emancipation*, as an *endowment*. You have said as you have read: "It is wonderful! wonderful!" So it is. But the most wonderful thing about it is, it *is a gift*. What is to be done with a gift? What does a true heart, and what does good sense say to do with a gift? What did you do when that loved one, on Christmas morning last, offered you that handsome present, with his or her own hand, saying, "Merry Christmas, it is for you?" You took it. What are you to do with this priceless gift of love—the gift of the Holy Ghost, proffered you by the hand that was pierced to purchase it? Take it! Take it! Just, however, as your hand of faith is about to grasp it, you shrink, as something seems to say: "You are not worthy; it is too much for you."

The Emperor Alexander was once riding out with his body-guard, when he turned and presented to one of his humblest serv-

ants a magnificent golden cup. The poor vassal, embarrassed, drew back and said: "General, it is too much for me." Hesitating a moment, the emperor thrust it into his hand and said: "It is not too much for me to give." So as you shrink from taking this precious gift of the Holy Spirit, saying, "I am unworthy; it is too much for me," Jesus, with his own hand, stained with the blood that bought it for you, presses it into your hand of faith, saying: "This is not too much for me to give. Take it! take it!" Look into his face, and say: "I take it! I take it! Bless the Lord, O my soul!"

Paper Seventh.

THE PENTECOSTAL FULNESS:
ITS NECESSITY.

"They were all filled with the Holy Ghost."—
ACTS II, 4.

THE difference between the Old Testament dispensation and the New Testament dispensation, in respect to the power and presence of the Holy Spirit, is a difference in quantity, and not in quality. The patriarchs, prophets, and some of the Old Testament saints were moved by the Holy Ghost; the New Testament saints and apostles were *all* filled with the Holy Ghost. So, likewise, the difference between one child of God and another, under the dispensation of the Holy Ghost, is a difference in measure, not in kind, in respect to the presence and power of the Holy Spirit. Every child of God has the Holy Spirit, but every child of God may not have him in the

measure of his fulness. If a child of God is not filled with the Holy Ghost, it is for one of two reasons: either he has not apprehended that he may be filled with the Holy Ghost, or having so apprehended, he has not consented to the conditions upon which the fulness of the Holy Ghost may be had.

The New Testament puts emphasis upon the fulness of the Spirit. This the casual reader of the New Testament must be impressed with. The Acts of the Apostles is replete with the records of persons who were filled with the Holy Ghost. The Epistles teem with injunctions such as, "Be filled with the Spirit." The question with the believer is not, "Have I the Spirit?" but, "Have I him in his fulness?"

It matters much to the child of God whether he have the Holy Spirit in the measure of a rill, a river, or an ocean, just as there is a great difference between the serviceableness of the rill, the river, and the ocean in the economy of nature. The rill beautifies the landscape, slakes the thirst of bird and beast; the river has a

larger utility in ministering to commerce and life; but the ocean is tributary to civilization and human welfare, as is neither the rill nor the river. So if the believer have the Spirit in the measure of a rill, it is much to his experience and life; if he have him in the measure of a river, it is more; but if he have him in the measure of an ocean, that is in his fulness, then the believer becomes the most effective and serviceable, both to the Church and the world, that it is possible for him to be.

Let us take him as an ocean within us, even his fulness. The fulness of the Holy Ghost is indispensable. Let us notice some features of its necessity. The Christian life can neither *attain* nor *achieve* what God demands of it on a less measure than the fulness of the Holy Spirit.

1. *The nature of Christian life demands the fulness of the Spirit.*

Were the Christian life chiefly a thing of forms, rites, observances—a mechanical thing—it would not take much of the Holy Spirit to run such a religion as that. But our religion is of a different kind from that;

it is a thing of virtues, graces, tempers, and experiences. How can these exist, especially in their fulness, without the believer is filled with the Holy Ghost? How many things the child of God is commanded to be! "*Be gentle,*" "*be patient,*" "*be meek,*" and so on. Let one read the New Testament through, noting the things he is commanded to be, and he will have a catalogue of "Be's" almost appalling. He will sigh, "Who is sufficient for these things?" Surely no one, unless filled with the Spirit. We have wanted to be patient, meek, gentle, spiritual, heavenly-minded, Christ-like, indeed everything Jesus would have us to be. What has been the secret of failure? Have we not been earnest, sincere, prayerful? Yes, but we have not had the fulness of the Spirit. Had we had this, patience, gentleness, meekness would have appeared easily and abundantly.

At one of the Conferences we had given, in a pentecostal service, this exposition on the "*Fulness of the Spirit,*" when, following it, there came to the altar one of the preachers. He looked very serious; tears were

upon his cheeks. He held the leading station of his Conference. As we knelt beside him, he said: "Your reading to-day broke my heart. I have been preaching Jesus, but I know I am not at all like him. I have been cross to my wife, and to my children, and to my people. The past year has been a hard one; I can not, I can not try to preach Christ another year, unless I can have the mind of Christ." No penitent ever sobbed more bitterly than did he. He arose from the altar still burdened. The next morning he came into the early meeting with a bright face, and said: "Last night I could not sleep. I tossed upon my pillow until almost morning, when I got up and prayed, and just as the day began to break, the Heavenly Dove came into my heart, and now I can go out and be like Jesus." Months after, we met him at the General Conference. "O," said he, "it is so different with me now! My wife says, I am a new preacher; and my people say, I am a new preacher, and I know I am a new preacher. God has given us a glorious

revival. O, it is so blessed to be filled with the Holy Spirit!"

2. *The service of Christian life demands the fulness of the Spirit.*

As many things as Christian life is to be, so many things is it to do. Its activities, ministries, and duties are almost countless. Think how much praying, testifying, and doing good as opportunity affords, is required of the ordinary Christian life. Who can perform the doing as well as the being, without the fulness of the Holy Ghost? Were there no other work enjoined upon the child of God than the service of prayer, how manifold it is—private prayer, public prayer, prayer for ourselves, prayer for friends, for neighbors, for sinners, for enemies, for the Church, for the world; for blessings temporal, spiritual, general, so on *ad libitum*! How can we live this life of prayer unless filled with the Spirit? Together with a brother pastor, some years since, we visited in her home a mother of Israel. She was away up in the seventies, and was a veritable Doctor of

Divinity; more truly entitled to that degree than many who wear it. She had walked, and talked, and lived with God so long that she had a wonderful insight into, and apprehension of, divine and spiritual things. After a season of prayer with her, she recited the story of her Christian life; how, when a girl in her teens, she was clearly converted, and began at once to pray for her youthful associates, and saw many of them saved. Then, later, she married a Methodist class-leader, and their home became a meeting-place for the society class and weekly prayer-meeting. Here she had seen many remarkable answers to prayer in souls awakened, converted, and fully sanctified; then she added: "I have been the mother of twelve children, all of whom were converted while I was praying with and for them. Now, brother," she said, addressing her pastor, "I am feeble, and can not get to the house of God, but every Sabbath morning when the bell rings for public worship, I begin to pray for you and your message, and for the people, and I continue to pray until I think the service is

over. So I do when the prayer-meeting night comes around." Then she spoke of a young man, a neighbor's son, for whom she was praying. "There is also our physician just across the street; I am asking God to save him: he is a skeptic." What a life of prayer! Begun in her teens, and carried on unintermittingly for sixty years, and now kept up despite the infirmities and retirement of age—physically superannuated, but spiritually effective! Having heard this marvelous recital, we said to the brother with us, as we walked away from the holy presence of this woman of God: "What is the secret of such a life of prayer as that?" He unhesitatingly replied: "She has been filled with the Spirit." It is the fulness of the Spirit that enables us to do all the work of prayer given us to do—that will make us men and women of prayer in the highest sense, prevailing with God and men. All other duties and services are just as manifold as that of prayer; but with the fulness of the Spirit, all that is to be done will be done.

3. *The completeness of Christian life demands the fulness of the Spirit.*

There is a continuousness, a ceaselessness, an unremittingness enjoined upon us. We are to be always abounding in the work of the Lord; to pray without ceasing; "rejoice evermore;" never to "be weary in well-doing;" no suspensions, no cessations, no spiritual vacations. How is such a sustained faith—love, zeal, activity—a holy perpetual motion, possible? Only by having the fulness of the Holy Ghost. Daniel Steele says: "There is no place in nature for perpetual motion, but I have reached the point of perpetual motion in grace." The spiritual propulsion that keeps heart, brain, nerve, and personality constantly going for God, comes by the baptism with the Holy Ghost. And it is so much easier to keep going by this momentum than it is to go by fits and starts. Under this holy pressure we run, and not weary; we walk, and not faint; we mount upon wings as eagles. The yoke becomes easy, the burden light; all the ways of religion become ways of pleasantness, all its paths paths of peace.

4. *The advancement of Christian life demands the fulness of the Spirit.*

By it we are to achieve the "abounding more and more;" the "going from strength to strength;" the "changing from glory to glory," that is laid upon us. It is the fulness of the Spirit that gives volume as well as momentum to the spiritual life. There can be no large growth and constant enrichment in grace without it. These being the demands of the Christian life, the fulness of the Spirit is a necessity; it is indispensable. We *must* be filled with the Spirit. So long as this fulness is thought of merely as desirable, as a privilege, it will not be obtained. But where it is felt to be a necessity, it is not long before the soul receives it.

This fulness is for all. "The record of Pentecost is, they were all filled." God has no pets, no favorites among his children; all are eligible to the gift of the Holy Ghost.

"Thou canst fill me, gracious Spirit,
Though I can not tell thee how;
But I need thee, greatly need thee:
Come, O come, and fill me *now*!

Paper Eighth.

THE PENTECOSTAL FULNESS:
ITS CONDITIONS.

“Be filled with the Spirit.”—EPH. v, 18.

A DIFFERENT phase of the necessity of the fulness of the Holy Ghost is here suggested from that presented in the last “paper.” God commands it, and it is indispensable to become what God enjoins upon us; for he requires nothing that his grace will not supply. Moreover, the fulness of the Spirit is the source of every other mode of fulness for which the believer hungers. One says: “I want the fulness of love, or the fulness of rest, or the fulness of assurance, or the fulness of joy, or some other form of spiritual fulness.” Let him receive the fulness of the Spirit, and in him there will come every mode of fulness which he can impart. It is to be noted here that the fulness of the

Spirit is a *state*. *Be filled*, is the injunction. Not *getting* filled only, but *being* filled, an existing in the fulness of the Spirit. And this state is the state of having him *himself* abiding in us. There are not repeated givings of the Spirit, but the one having of the Spirit, accompanied by manifold manifestations, refreshings, and enlargements of the Spirit. If the fulness of the Spirit has been lost, it may again be recovered by confession, consecration, and faith as a gracious gift. The conditions for receiving and recovering the fulness of the Holy Ghost are uniform. We summarize them as follows :

1. *Consent to make room for the Holy Spirit.*

We make room for the Holy Ghost in our hearts when we consent that everything inimical to his presence shall go out of our hearts; such as envy, ill-will, unforgivingness, uncharitableness, inordinate affections, unholy ambitions, and the like. We do not say that we shall put these things out of our hearts; for this we can not do. They are the evil spirits that are

stronger than we. They do not go at our bidding, as many of us have learned by sad experience. Who of us have not said to anger, jealousy, hatred, or other wrong temper or feelings, "Begone!" Yet they have stayed. But while we can not expel these things, we can consent that they shall go; and then the Holy Spirit, who is the strong man that is stronger than they or we, can, by his incoming, drive them from the temple of the soul, and leave it flooded with the glory of his presence, a habitation of God through the Spirit. The filling of the Spirit gets uncleanness out of the heart, just as nature gets darkness out of night. The sun rises, and the darkness flees; so the coming of the Holy Ghost is with healing in his wings, and brings the day whose sun is to go no more down in the soul. The filling with the Spirit is the source and coincident of the cleansing of the Spirit. He cleanses by the filling of the Spirit. The baptism with the Holy Ghost simultaneously fills and cleanses the soul. Let us just now consent that all sin in us shall depart, and the Holy Spirit will

see that there is an immediate exodus of all evil. He will come in, if we consent to make room for him.

2. *Consent to retain the Holy Spirit.*

When the Holy Ghost is given it is that he may abide in us. Hence the preparation which secures his fulness is that which looks to his abiding with us. We must anticipate him as a resident, and not as a visitor to the soul. Therefore the soul must consent to an unconditional and irreversible abandonment to him. We must not say, "If the Holy Spirit will cleanse, or fill, or save, or bless me, I will consent to be wholly his;" but we are to consent to be his entirely, whether he should bless us or not, or whether he should give himself to us or not. We are to be abandoned *to him* rather than *for him*. When we consent to such an unconditional and irreversible dedication to him, the Holy Spirit will see it and respond to it, and give the soul himself. The civil engineer who has constructed the great reservoir will not lift the floodgates and let in the tides of water until he is assured, by every scientific test

he may apply, that every point of leakage is secured. So soon as he knows this, then he allows the streams to pour in. In like manner, when the soul becomes completely insulated from sin and the world, then the Holy Ghost sees it, and suddenly comes to fill it.

We have heard persons praying for the fulness of the Spirit with tears and struggles, while at the same time they were holding on to evil indulgences and worldliness, yet wondering why they were not, like others, filled with the Holy Ghost. They who would be filled with the Spirit must consent to the conditions on which he remains. We do not believe any soul ever receives the fulness of the Spirit that does not reach the point of consenting to be his now and forever.

3. *Consent to receive the Holy Spirit now.*

Said a venerable and scholarly minister of our Church some months since: "After I had given myself wholly to God, and was willing to do or to suffer for him, the hardest thing to consent to was to be holy right then and there—to receive the Holy Ghost

now." Yet it is just when the soul consents to receive the Holy Spirit *now* that it is filled. The soul must say *now* to the Holy Ghost. Dear reader, when did you get saved? Just when you said to God, "Save now." So say, "Fill me now," and it will be done. What! is there to be no waiting, struggling, agonizing? No; if you are abandoned fully to God. But did not the disciples have to wait ten days before they were filled with the Holy Ghost? Yes, for the dispensation of the Holy Ghost was not yet inaugurated. Now he is *come*; hence, whosoever will, may have him in a moment. A brother, our senior in the ministry, said to us not long ago: "I rejoice in the blessed work you are engaged in, and God is using you greatly; but I have been afraid you were making a mistake in one point in your teaching, by insisting that *right now*, without farther waiting, the Holy Ghost may be received." Yes, we said, that is our thought. We believe he is available now for the simple asking to the consecrated, believing soul. "But," he rejoined, "do you not recall that the dis-

ciples waited for ten days in prayer and supplications, and then they were all filled with the Holy Ghost?" "O yes," we replied, "they had to wait ten days for the inauguration of the dispensation of the Holy Ghost; but we are *in*, and we do not have to wait ten seconds if we will take Jesus as the Baptizer with the Holy Ghost and fire. It makes all the difference in the world between *being within* and *being without* the dispensation of the Holy Ghost. The soul that consents to receive *now* shall be filled now. This threefold consent is not to be *seriatim*, part by part, but is simultaneously one act of the soul. Some persons do seem to piecemeal it; but it may be wholesaled and over with in a moment. Let us consent now. Said a dear brother to us at the close of a pentecostal service at one of our camp-meetings: "O, I am so glad I consented!" "What did you consent to?" said we. "Why, for fifteen years I have been wanting to be filled with the Holy Ghost, and in that early meeting I just gave him a hint that I was ready, and he came right in. O, I am so glad I con-

sented!" We met him four or five times that day, and every time he would say: "I am so glad I consented!" Several weeks after the camp-meeting had closed, we met him at the Annual Conference, and the first thing he said was: "O, I am so glad I consented!" And we expect, when we meet him in heaven, the first thing he will say will be: "I am so glad I consented!" Dear reader, just consent now, and you will never get over being glad of it. The writer is now in the twenty-seventh year since he consented to be filled with the Holy Ghost, and it has been more than a quarter of a century of gladness to his soul. It is the joy of his life to reaffirm his consent to this filling daily.

"Thou canst fill me, gracious Spirit,
Though I can not tell thee how;
But I need thee, greatly need thee:
Come, O come, and fill me now!"

Paper Ninth.

THE PENTECOSTAL BAPTISM:
ITS CLEANSING WORK.

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I *cleanse* you."—EZEKIEL.

THE entire paragraph from which this verse is taken (Ezek. xxxvi, 25-27, inclusive), presents clearly the threefold work of the baptism with the Holy Ghost. 1. *A work of cleansing*—"I will sprinkle clean water upon you, and ye shall be clean;" 2. *A work of renewing*—"A new heart will I give you;" 3. *A work of empowering*—"I will put my Spirit within you, and *cause* you." That this passage referred prophetically to the dispensation of the Holy Ghost and his pentecostal baptism is unequivocally indicated by several things inserted in the passage. Take the word "then," which introduces the paragraph, and it stands there as an index-finger

of prophecy, pointing to Pentecost as the "when" of that "then." Whatever might have been its primary significance to the house of Israel, all Biblical expositors agree that its secondary and specific meaning was a prediction of the gift of the Holy Ghost as now fulfilled under the dispensation of the Holy Ghost. Again, the water-symbol used is a Scriptural symbol of the Holy Ghost. "I will sprinkle clean *water* upon you." Of all the material symbols employed to represent the Holy Spirit, such as water, fire, oil, and wind or air, the water-symbol is the one most generally employed. It is unnecessary to give citations. The very suggestion doubtless calls up a number to the mind of the reader. And it is to be noted that in those passages where the water-symbol occurs, the idea of plenitude obtains; hence, "showers of blessing," "rivers of waters," "the windows of heaven opened," are some of the terms that are associated with this water-symbol. Even the word "sprinkle" in this verse is a term expressing plenteousness, for it was to be the sprinkling of the whole nation and the

whole spiritual Israel throughout all ages. Therefore, the "clean water" of the text is the Holy Ghost, and him in his pentecostal measure. A still more conclusive proof of this is, that while the passage begins with a symbolism to express this idea, it concludes with a clear declaration that it is the Holy Spirit himself that is to be given and shall effectuate this cleansing, renewing, and indwelling. "I will put my Spirit within you." It is the gift of the Holy Ghost himself that constitutes the baptism with the Holy Ghost. The passage is cumulative; it begins with the effects of the pentecostal baptism, and proceeds to the cause, namely, the "Spirit within you;" that is, the simultaneous resultant of the personal baptism with the Holy Ghost is cleansing, renewing, empowering. Let us notice some of the characteristics of the cleansing this pentecostal baptism accomplishes.

I. *It is fundamental.* If we might speak in order of time, we would say that the first thing that the baptism with the Holy Ghost does is to cleanse the heart. This is its

primal work. "I will sprinkle clean water upon you, and ye shall be clean." The gift of the Holy Ghost is first of all purifying. Peter affirms, in Acts xv, 8, 9, that this gift, bestowed upon the apostles and on the household of Cornelius, was in both cases cleansing in its effect. The cleansing is not antecedent to, but coincident with, the indwelling of the Holy Ghost as its source.

We are the more particular to note this, for we find some writing and speaking as if the sanctification of the Spirit and the filling of the Holy Ghost were different things, in effect making the indwelling of the Spirit a third blessing. Whereas cleansing, like renewing and empowering, is a result of the personal incoming of the Holy Ghost to the soul of the believer. He Himself is the "*clean water*" that cleanses. He is the "refining fire" that sanctifies the whole. It is the more important to know that the baptism with the Holy Ghost is a cleansing power; for there is a teaching quite current just now which disclaims any purifying efficacy in the gift of the Holy Ghost, and regards it exclusively as a spirit-

ually empowering presence. Hence, we hear much of "the baptism of power" and "the baptism for work," "power for service," and the like. The gift of the Holy Ghost is all this when he is received; but this first of all by cleansing the heart, that it may be a vessel unto honor prepared for the Master's use. A minister, a few years ago, was present at one of the camp-meetings where we were holding daily pentecostal services. He attended several of them, and was deeply impressed by them; but just when most interested, he was compelled to go home. After reaching his home he wrote us, saying: "I like your teaching on the baptism with the Holy Ghost. I need it, and am seeking it; but I do not go much on entire sanctification or heart-cleansing. Pray for me, that I may be filled with the Holy Ghost."

Knowing him well—for we were brothers, indeed—immediately we replied: "I am so glad you believe in the baptism with the Holy Ghost, and are so earnestly seeking it. I join my prayers with yours that you may receive it. But let me say to you that

if you get the gift of the Holy Ghost, you will have to take entire sanctification with it; for the first thing the baptism with the Holy Ghost does is to cleanse the heart from all sin." This dear brother had become so hungry to be strengthened with might in the inner man, he so longed for the baptism with the Holy Ghost, that he was willing even to take entire sanctification with it in order to have it. He soon obtained the indwelling of the Holy Ghost, was made clean, and wonderfully empowered for service. The baptism with the Holy Ghost is the sprinkling that cleanses indeed. This the seed of sin's disease removes. The "Spirit within" cleanses and keeps us clean.

2. *It is complete.* Whatever degree of cleansing is effected by the birth of the Spirit, it is initial and partial, not final nor consummate.

The baptism with the Holy Ghost consummates, finishes the work of cleansing. The completeness of the cleansing which the indwelling of the Spirit effects is forcibly taught in the text above by the sig-

nificant language used. The repetition of the adjective "clean" means perfectly clean. It is an idiom of the original Hebrew, that when a word of the same kind, such as a noun, verb, or adjective, is repeated in the same construction, it expresses the idea of completeness; so that the force of the text is, "cleansing, I will cleanse you," or, "ye shall be thoroughly clean." Then the little word "all" is what grammarians designate the final all, which means the last, the end, conveying the idea of finished—the last touch. When the baptism of the Holy Ghost is come, it cleanses to the finishing—the being rid of all filthiness and all idols. The baptism with the Holy Ghost and fire electrocutes the old man sin by a lightning stroke that leaves not a vestige or a taint of his uncleanness in the soul. The scope of the cleansing is as noteworthy as the extent of it; not only all, but all in every direction—"all idols, all filthiness." The Apostle Paul puts it into this concrete form: "From all filthiness of the *flesh* and *spirit*." Andrew Murray classifies the "filthiness of the flesh" as all *self-gratifi-*

cation, the filthiness of the spirit as all *self-seeking*—a very clear and useful generalization. It would seem that the spirit of inspiration had so packed this text with idiomatic, emphatic, and grammatical expressions as to make vivid the thought that the cleansing which the Holy Ghost is to accomplish by his personal indwelling is to be a complete cleansing.

This is the cleansing every child of God longs for, and this cleansing the Holy Ghost can effectuate and does bestow when received in his fulness. This entire cleansing we all must have. None of us can be too diligent in obtaining it. Let us hasten to receive the baptism with the Holy Ghost. Now is our opportunity. A Christian woman was permitted to come into a morning meeting during a revival series we were holding a few years since. It was the only service she had been able to attend, having been compelled to watch constantly at the bedside of a precious daughter, who was rapidly declining with consumption.

On this occasion, by the kindness of a

friend, she had a temporary respite from the sick-room, and her heart turned toward the house of God for comfort and refreshing. When the altar was presented for seekers of pardon and cleansing, she came with great alertness, bowed, and sought a clean heart. As those beautiful lines were being sung—

“ Every day, every hour,
Let me feel thy cleansing power,”—

she lifted her face, all radiant with holy light, and said: “ Yes, I do feel the cleansing power.” She arose from that altar, never to enter the house of God again; to watch and wait at the side of her child, and to see her sink into the grave; but to carry with her the joy of that moment of cleansing, and then, in a few weeks after the earth had closed over her loved one, to lie down and unexpectedly look the last enemy in the face, and say to us as her pastor: “ I got ready for this that last morning I was at church. When you preach my funeral sermon tell all about it, and sing:

‘ Every day, every hour,
Let me feel thy cleansing power.’”

Not too quickly did she come to the "sprinkling with clean water," which had made her robes white and her spirit meet for the inheritance of the saints in light. Dear reader, would you be perfectly clean? Receive now the baptism with the Holy Ghost.

Paper Tenth.

THE PENTECOSTAL BAPTISM.

ITS RENEWING WORK.

"A *new* heart will I give you, and a new *spirit* will I put within you."—EZEK. XXXVI, 26.

THE Scriptures distinguish between the regenerating and the renewing presence of the Spirit. Paul says (Titus iii, 5): "He saved us by the washing of *regeneration* and the *renewing* of the Holy Ghost." The "new heart" which comes by the birth of the Spirit, differs from the "new heart" which comes by the indwelling of the Spirit. The one is characterized by a "newness of life," the other by a "fulness of life." One is like as we see it in the vegetable kingdom, when wrestling with an inhospitable climate, presenting a stunted growth, meager foliage, scanty and immature fruit; the other is the same life, emancipated from the rigor of an unfavorable

latitude, lofty in stature, rich in foliage, abundant in fruit. The baptism of the Spirit not only by its cleansing power removes the deadening and depressing atmosphere of carnality, which wars against the new life imparted by the birth of the Spirit, but it also brings in a warm, genial presence, which so transforms and exalts that life as to make it as different from its former self as a heart of flesh is different from a heart of stone.

The renewing effects of the Holy Ghost in his fulness are coincident with his cleansing effects, but are also an advance upon them spiritually. The cleansing is elimination—subtraction; the renewing is addition—enrichment. The baptism with the Holy Ghost not only annihilates all uncleanness from the soul, but simultaneously implants holiness within it. It takes away the heart of stone and gives a heart of flesh.

“A heart in every thought renewed,
And *full* of love divine;
Perfect, and *right*, and *pure*, and *good*,
A copy, Lord, of thine.”

The renewing of the Holy Ghost brings the new man of the heart, begotten of the Spirit unto a perfect man, even the stature of the fulness of Christ. It so transforms the temper, tone, and feelings of the soul that it becomes possessed of a "new spirit"—spirit of sweetness, gentleness, Christliness, hitherto unknown. Some characteristics of the renewing of the Holy Ghost it is important to note.

1. *It is spiritual refreshment.*

The pentecostal baptism, in cleansing the heart from the sin principles, removes that which subdues, chastens, and enfeebles the new life, implanted by the birth of the Spirit, which, together with the all-quickening power of this fulness of the Spirit imparts a freshness and vigor to all the graces, and an intensity and sweetness to all the emotional elements of the spiritual life of the soul; so marked in degree, it not in kind, that it is essentially in experience a "new heart and a new spirit." Martin Luther recognized so fully this epochal quickening of all the graces of the Spirit and the experiences of the justified state

by the incoming of the Holy Ghost, that he called it a *new conversion*. It is not a new conversion, but is such a revamping, retouching, and brightening of all the germinating qualities that belong to the experience of the child of God that it seems like a new conversion.

Is it not usual, soon or late, after one has been born of Spirit, that the flush of its new-found gladness, the sweetness of its new-born peace, the brightness of its clear acceptance, begin to fluctuate and to abate? The fine gold becomes dim; zeal loses its edge; prayer languishes; duty is a load, worship a task. All this, too, when there has been no conscious abatement of purpose, or lapse of faith, or intentional disobedience. What is the explanation of this not exceptional, but common experience? Making all due allowance for diversity of temperament, and that emotional states can not continue long in a high key, and for the heaviness that severe, protracted temptation brings, yet none or all of these will account for the dullness, emptiness, and unfeelingness which seizes the

experience of the convert somewhere within twelve months of his new life in Christ.

This state that befalls the convert early in his experience is not backsliding, for it usually exists when he is anxious about his condition and is seeking to renew the spirit of his mind. It is just at this crisis, however, that backsliding is most likely to occur, through ignorance and discouragement. The secret cause of this depressed spiritual state is the presence of *inbred sin* in the soul, antagonizing the life and grace of the Spirit, chastening its joy, deadening its zeal, and beclouding its hope. Now let the convert be rightly instructed at this crisis. Let him know that his trouble arises from the unexpelled defilement of his own heart, which, as a miasma, is poisoning and weakening the life forces within. Then tell him the antidote is the baptism with the Holy Ghost, and he will seize with joy this specific, open his heart, and be filled with the Holy Ghost. The renewing power of the Spirit will thrill his soul. The old rest, hope, and joy will reappear revised, enlarged, and improved.

The same old precious coin of grace, whose inscription, image, and title had become almost effaced, gleams forth in bold relief in the refining and renewing fire of the indwelling of the Spirit. The soul will feel indeed that it has entered upon a new experience, that it has "*a new heart and a new spirit.*"

A young lady who was a mourner indeed, burdened with the twofold sorrow for sin and the sorrow of bereavement, came to the altar of prayer in a series of meetings we were holding. After several days of struggle, she came into a clear sense of forgiveness and a rapturous sense of acceptance. She at once began an earnest Christian life, attending the means of grace, entering upon religious activity, and growing in grace. The clearness, beauty, and glow of her experience was convincing and stimulating to all who were conversant with her. This continued for almost a year, when it became noticeable that the brightness of her face, the ring of her voice, and the cheer of her spirit began to wane. There was no observable neglect of duty.

or abatement of activity, but the heart-chord had lost its music. We had taught the new converts that they were eligible to the gift of the Holy Ghost. Shortly after this change in Miss F.'s experience began, we entered upon another series of meetings for the revival of God's work. She began to come forward to the altar. On the following Sabbath morning, in the midst of a general class-meeting service, she arose quickly, and in a tone of voice unusually loud for her, she exclaimed, "I have a new heart! I have a new heart!" and then told how for months past a heaviness had rested upon her heart; how there had been little of the old gladness and freedom like that of the early months of her Christian experience. But, she continued: "O, this morning, while I was praying, the Holy Spirit came into my heart, and has taken the darkness all away! I have a new heart!" What was it that had come to her? A year previous she had been born again; now she had received the renewing of the Holy Ghost, as her subsequent life fully evinced. The baptism with the Holy Ghost

refreshes and brightens all the graces and feelings incident to conversion.

2. *It is spiritual enlargement.* The pentecostal baptism greatly expands all the graces and experience of the converted soul, so that they become so much fuller, deeper, and higher, that while they are the same, they have taken on such dimensions as that it is indeed a "new heart."

We once visited a friend who lived in a pleasant cottage home. The house was a story and a half high; a small porch stood in front; the windows were small. It was located upon a narrow but beautiful lot. A few years later we were again his guest. We found his home on the same spot, except it was in the midst of a great, charming lawn, made by the annexation of large tracts of land adjacent on either side. The house had been carried up to a second story, and crowned with a magnificent Mansard roof; the parlor had been extended by the addition of an elegant bay-window; a massive veranda stretched across the front. As we entered his home, almost questioning whether it were the same place, we said to

him: "What a beautiful new home you have!" "O no," he replied, "it is the old home with *new dimensions*." It was renewed in magnitude while the same in kind. So when the renewing of the Holy Ghost comes, Christian experience takes on *new* proportions, but remains unchanged in essence. The soul is brought out into a large place—a place of broad rivers; its salvation takes on *new* volume. The life, love, and light that were rills now

"In cataracts roll."

This enlargement of heart is the only kind that is either safe or enjoyable. It is soul-health and not soul-death; heart-fervor, not heart-failure. Yet some shrink from its bestowment as they dread *angina pectoris* itself. This baptism gives a better, larger, stronger heart.

3. *It is spiritual refinement.* "A new spirit will I put within you." This pentecostal baptism is a fire that refines all the graces imparted by the birth of the Spirit, taking away their sin and purging out their dross.

There is a crudeness which seems to attach to the graces in their elementary and initial stages. Love has often a tone of harshness in it, meekness a vein of sharpness, patience a taint of petulance, and gentleness a twang of bitterness. These alloy bring frowns to the face, flushes to the cheek, and fire to the eye. They run the voice up into the high octaves. They teach the hands to war and the fingers to fight. By the renewing of the Holy Ghost, these disturbing and distressing admixtures of carnality are smelted out, and the pure gold of holiness in its divine flame becomes fine gold. The musicians tell us that music written in the sharps and high keys may be transposed into flats and lower keys, becoming sweeter and richer for the transposition. How many of us need spiritual transposition! We need bringing down from the "sharps" to the "flats," that all the beauty of holiness may exhale its melody in the home, the life and world about us. The renewing of the Holy Ghost alone can accomplish this transposition. Never until he comes does our life become a song and our influence a charm in the earth.

Paper Eleventh.

THE PENTECOSTAL BAPTISM:
ITS EMPOWERING WORK.

"I will put my Spirit within you, and *cause* you to walk in my statutes, and ye shall keep my judgments and do them."—EZEKIEL XXXVI, 27.

THE Scriptures make a very clear discrimination between the Spirit *with* you" and the "Spirit *within* you." The Spirit is with all of God's people, but not all of God's people have the Spirit within them. The disciples of our Lord had the Spirit *with* them. When he began to unfold to them the promise of "another Comforter," he said to them: "Ye know him [the Comforter]; for he dwelleth *with* you." Then, with his eye on Pentecost, the Master added, and "shall be *in* you." The Spirit *with* the believer, in his regenerating, witnessing, and comforting activity, constitutes the pre-pentecostal state. The Spirit

within the believer comprises the pentecostal state. It is not enough to have him *with us*. We must have him *within us*. We have already noted the *cleansing* work and the *renewing* work which are the resultant of the indwelling of the Holy Ghost. We have presented in the above text the *empowering* of the Spirit. The *causative* force of the Spirit is here revealed. "I will put my Spirit *within you* and *cause you*," etc. "So much of Christian life and service is self-caused." It is carried forward or attempted by dint of will, strain of effort and the enthusiasm of mere movement. This personal *causativeness* is very irksome, and, for the most part, ineffectual for any considerable length of time. Now God has promised to put the Holy Spirit right into the center of our being, like the mighty spring in the center of the complicated machinery of the soul's impulses, sensibilities, and activities—moving, controlling, guiding them, so that we easily become, do, and *feel* just as God enjoins upon us, helping us as we have been unable to cause ourselves to will and to do.

"The Spirit *within*" is the Christian's secret of a happy life. Having the indwelling Spirit, then the yoke is easy, the burden is light. We run, and are not weary; walk, and are not faint; we mount upon wings as eagles. All the ways of religion become ways of pleasantness; all its paths become paths of peace. Let us notice the *causative* power of the *Indwelling* Spirit in several spheres of Christian life.

1. *In its activities.* How much of Christian duty, service, and activity goes forward self-caused! We say: "I *must* go to prayer-meeting; I *must* attend class-meeting; I *must* have family worship; I *must* read the Bible; I *must* work for souls; I *must* preach." It is a thousand times better to render service under the goad of *must* than not to render it all. But how hard is duty, and what a task is service, when it is performed under the lash of *must*! Indeed, how many break down discouraged and balked because this self-causative force makes the Christian life so wearisome, or fails, soon or late, to support its manifold and continuous demands! When the Spirit

is put *within* us, it takes the *tug* out of duty and service. It eliminates the '*must*,' and puts into us the '*want to*.'" Duty becomes delight; service is joy; crosses become wings instead of weights to the soul. "Love drives our chariot-wheels." The yoke that is lined with love is worn with songs. How the indwelling of the Holy Ghost emancipates the preacher from the heaviness of care, responsibility, and work! It takes him from under the "woe is me." He preaches because he likes to do it, and not because he has to do it. O, how many *tired* brethren there are in the pulpits of our land! They are loyal, consecrated, orthodox; but O, the ceaseless "tug" they are having! We know about it. Our first pulpit had only two steps up into it. It seemed, some Sabbath mornings, as though there were fifteen steps, and we would never get into it. We went into it, driven by the "must" and burdened by the "I would rather not." But on a Sabbath morning, twenty-five years ago, ten minutes before entering that pulpit, the Holy Ghost came into this soul, and all the burden of minis-

terial care rolled off; and from that day we have never preached because we had to, but always because we wanted to. We *have* never *had* to do anything. We used to think we *had* to get souls converted; we *had* to get believers fully saved; we *had* to secure revival; but ever since the inspiration and illumination of that baptism with the Holy Ghost came, we have seen that we are responsible for nothing in ministerial and Christian life except to be filled with the Spirit. All *anxious* care about results left us, and we have seen better, greater, and more continuous results in conversions and entire sanctification, and more powerful and widespread revivals than ever before. It has been easy to get souls converted and fully saved. When the Spirit *within* causes us, how easy it is to do and to become what we want to achieve and attain!

2. *In its dispositions.* How many are seeking to cause themselves to be patient, to be meek, to be gentle, to be forbearing! They say: "I must be, I will be." They say: "I won't get angry again. I won't be

so unkind, or severe, or critical, or wrong-spirited." Yet with all their effort to *cause* themselves to have right spirits and tempers, to be sweet and kind and gentle and patient, they attain the barest semblance of these graces, and generally fail to have these tempers and graces in a sustained and mature degree. When the Spirit is put *within* us, then these dispositions appear naturally and easily. It is gentle itself, kind itself, patient itself.

We then are holy, heavenly-minded, Christ-like, because the Spirit causes us to be. The Holy Spirit is the first cause of all *being*—the *being* of the universe, the *being* of the race, the *being* of life. So he is the *first* cause in grace. If we be patient, or meek, or forbearing, or any other thing we need to be, it is because he causes us to be. In nature there is no resistance to this divine causation. He simply says, "Let there be," and it is. In the soul there must be consent, that he may cause us to walk in his statutes and his commandments, to do them. When we consent, he says: "Let there be gentleness,

goodness, meekness, Christliness," and they *are*.

All the *strain* many are on to be good is taken away, and it is easy to be good. "O, it is so hard to be good!" say some. Yes, when *we* have to do it, and *we* seek to cause ourselves to be good, it is so hard that multitudes get discouraged and defeated, and give it up. But the Spirit *within* enables us to yield the fruit of the Spirit just as spontaneously and easily as the warm breath of the summer air clothes the garden with varied and choice flowers.

Be filled with the Spirit and you shall be enriched by the fruit of the Spirit.

3. *In its adversities.* Every true Christian desires to be resigned and restful in sorrow, in suffering, and sacrifice. Not only to endure these things, but to rejoice in them, and to have such a spontaneous, cheerful, unaffected acquiescence as that the family, the Church, and the world will see that in the midst of every trial we are more than conquerors. Many try to cause themselves to be thus peaceful and submissive. They say: "I must bear this or

that ; my children must see that grace does comfort, sustain, and gladden in reverses and tribulations. So they seek to have a self-repressiveness, self-control, self-poise, to appear victorious ; but unsuspectingly the dint of this self-causative process betrays itself in a constrained, philosophizing, stoical manner. Whereas, the one who lets the Spirit be put *within*, has an unpremeditated, exuberant, undisguised rest and joyousness of soul. How many, when sorrow, affliction, and trial come, have to work themselves up, if possible, to the point of submission and victory, when, if filled with the Spirit, victory comes of itself ! The Spirit *within* is an artesian well, whose streams rise of themselves ; there is needed no pumping or priming with singing or working, or doing, to get even a rill of consolation ; but the whole fountain of the Indwelling Spirit rolls its comfort, peacefulness, and blessedness through the soul, writing restfulness in the eye, the face, the manner. A clock taught us a great spiritual lesson. We were in a vessel during a violent storm on the Gulf of Mexico, in

June, 1865. The ship rolled and lurched ; sometimes it rolled on one side, sometimes on the other. When the tempest was the fiercest, as we held to a bracket on the side of the cabin to keep from being bruised by the lurching of the vessel, we looked up and saw at the far end of the cabin a clock. In the slight lull of the roar of the storm we could hear its quiet, regular tick, tick. We could see its hands moving steadily on. As we looked into the face of that clock, the Holy Spirit looked into our hearts, and said, 'There is a type of the rest which the soul in every storm of life may have in Jesus. Just as that clock moves peacefully on, despite the storm and commotion about it, so, by the propulsion of a mighty inward presence, may your heart be kept in perfect peace amidst every tempest of trial, sorrow, and temptation by the blessed inspirations and expansions of the Indwelling Spirit. They who have the Spirit *within* are anchored in the "*Haven of Rest*." They have come to the *soul-rest* that remaineth for the people of God. The Indwelling Spirit is the great spiritual Cor-

liss engine, which noiselessly but mightily rolls on the stupendous combinations of the Christian life—its services, its dispositions, its adversities—sweetly, happily, successfully.

“ *Mighty* Spirit dwell in me;
I myself would mighty be—
Mighty so as to prevail,
Where, unaided, man must fail;
Ever by a mighty hope,
Pressing on, and bearing up.”

The *Spirit within is power*. He is the gift of power—power to be, power to do, power to suffer, power to save.

Paper Twelfth.

THE PENTECOSTAL ANOINTING:
AS TO THE PERSON OF CHRIST.

"When he, the Spirit of Truth, is come, he shall not speak of himself. He shall glorify me."—JOHN XVI, 13, 14.

ONE of the most significant designations given to this "pentecostal grace," or "personal indwelling of the Holy Ghost," in the Scriptures, is "The Anointing." As Christ was "*The Anointed*," so the coming of the Holy Ghost to dwell in the heart of the believer is *The Anointing*. It was the gi't of the Holy Ghost to the God-man that constituted him the Christ: so it is the like gift that makes believers Christ's anointed ones. Literally, the anointing which the believer may receive is the *Christ-ing*; that is, the personal indwelling of the Holy Ghost imparts to the child of God the presence, spirit, and power of Jesus. Hav-

ing this anointing we become what Dr. Bushnell called *Christ-ed* men—men bearing the very likeness and mind of Jesus. Mr. Stead, of London, said most pertinently not long since: "What the world now needs is 'christs,'"—people who reproduce the life and spirit of Jesus. Such the people of God become when they have received the anointing of the Holy Ghost. The anointing of the Holy Ghost imparts in respect to Christ a threefold apprehension of him.

1. *It magnifies the person of Christ to the soul.* Some have feared that, by emphasizing and exalting the person and work of the Holy Spirit, the person and agency of the Son might become obscured, when the fact is, that the exaltation and reception of the Spirit is the only method by which an adequate exaltation of the Son is secured. To honor the Holy Ghost is to honor the Son. Jesus said: "When He is come, he shall glorify me." The Holy Spirit does not speak of himself. He holds himself *incognito*, while he shows the things of Christ unto us. Bishop Tho-

burn's description of an Oriental marriage incident illustrates this beautifully: A prince, who is the bridegroom, seated under a canopy on a great white elephant, is escorted at midnight to the house of the bride; torch-bearers, with lights on the end of long rods, walk beside the elephant—out of sight—holding their lights so that the blaze shines fully on the prince, exhibiting him in all his gorgeous attire and adornments. They are unseen, but the prince appears all glorious in the light which they throw upon him. So, when the Holy Ghost is received in the soul, he turns the full blaze of his indwelling presence upon the face of Jesus, and he becomes exalted and transfigured to the soul. The systems of theology which deny the personality of the Holy Ghost minify the person of the Son—undeify him—while the faith that accepts and apprehends the person of the Spirit, sees Jesus as divine. To such his name becomes Wonderful, Counselor, Prince of Peace, the Mighty God, the Everlasting Father. "No man can say that Jesus is Lord—God over all—'but by the Holy

Ghost.'” It is only when the anointing of the Holy Ghost is come that the soul believes in the fullest sense, rather *sees*, that Jesus is the Son of God. Then we know him as divine, feel him as divine, rejoice in him as divine. The Church itself never knows what a Christ it has until it has received the anointing of the Holy Ghost. Its *credo*, “I believe in Jesus Christ, the only begotten Son of the Father,” remains a cold intellection until the vision of Jesus comes by the illumination of the Indwelling Spirit; then it exclaims: “My Lord and my God.” Then Christ is adored, worshiped, and enthroned as the name high over all. It exalts him, not only as the Divine Son, but as the Divine Man. The humanity of Jesus is glorified by it. It believes that Jesus is come in the flesh. His incarnation, atonement, resurrection, ascension, and intercession at the right hand of God for us, all become irradiated verities in its light.

2. *It manifests the presence of Christ to the soul.* The manifestation of Christ to the soul of the believer, antecedent to the

anointing with the Holy Ghost, is largely a sense of himself in what he *does*; but subsequent to this anointing it is a sense of himself in what he *is*. He is immediately known and felt as a presence within. It is not only a realized, but an illuminated presence. However precious to the soul heretofore, he is even much more precious. It is not a psychical manifestation—not a mental picture of Jesus—but a spiritual apprehension of him, so clear and full that he becomes “All in All,” The Fairest among ten thousand, and The One altogether lovely.

So captivating is this inward unfolding of Christ to the soul that no other vision of him is craved. All the longings to have seen him in the flesh; all the sighing to have been with him when he was among men; all desire to know how he looked; and all speculation as to his personal appearance, as well as all *impatient* anticipation to see him in his glory—all these disappear in this fuller and deeper realization of himself to the soul. Having this, we do not wait for the resurrection morning in

which to cast our trophies at his feet, but as enthroned and glorified in our hearts, we crown him now the King of kings and the Lord of lords. Then he is the King in his beauty. The bright and the Morning Star," the Lily of the Valley. He is formed within, the hope of glory. Now the soul sings :

" My Savior comes and walks with me,
And sweet communion here have we."

This is no mere enthusiasm, or fanaticism, but a gracious reality, an indubitable experience. This is what Paul knew when he says : " God was pleased to reveal in me his Son." Amanda Smith says: " When this revelation of Jesus Christ came to her soul she was satisfied. It was enough. Her crave for blessing left her. She had seen him—she had him." Under this anointing is fulfilled the promise of Jesus: " Lo, I am with you always." The soul knows this. Said some friends to an aged saint of God who was to leave the scenes and companions of her long life and go among strangers in the far West: " O, how lonesome you will be !" " O no," she re-

plied, "how can I be lonesome with Jesus so near?" By no one has this conscious presence of Jesus been more clearly felt or sweetly told than by Mrs. Mary D. James in her beautiful hymn, "Companionship with Jesus :"

"I'm walking close to Jesus' side,
So close that I can hear
The softest whispers of his love
In fellowship so dear,
And feel his great, almighty hand
Protects me in this hostile land.

I'm leaning on his loving breast,
Along life's weary way ;
My path, illumined by his smile,
Grows brighter day by day ;
No woes, no foes my heart can fear,
With my Almighty Friend so near.

O wondrous bliss ! O joy sublime !
I've Jesus with me all the time !"

3. *It honors the Priesthood of Christ.* It recognizes him as the Anointer—the Baptizer with the Holy Ghost and fire. It knows that the anointing is received from him, that it is an unction from the Holy One. It believes that Jesus is ascended upon high to give this gift to men, and

that all who have received this baptism with the Holy Ghost have it because he hath shed it forth upon them. Hence it is not erroneously conceived of as the baptism *of* the Holy Ghost, but the baptism *with* the Holy Ghost, referring it to Jesus the Baptizer, as Christ's baptism; not the Spirit's baptism. It is the anointing *with*, not the anointing *of* the Holy Ghost. This distinguishes it as the gift of the Holy Spirit himself to us, rather than some energy, influence, or effect of the Spirit. Jesus said: "If I go away, *I* will send him unto you." Jesus having been anointed of the Father with the holy oil at the banks of the Jordan, has become our Aaron to anoint with like holy oil all his people, which unction heals all their wounds, makes all their faces to shine with gladness, and their eyes to see wonderful things. By this anointing he constitutes them kings and priests unto God. Until the soul is anointed with the Holy Ghost it sees Jesus only as a sacrifice and Savior. When it is filled with the Holy Ghost, he then is recognized and received as Anointer and

Baptizer. For the lack of this anointing generally in the Church, Jesus is largely unknown and unhonored in his exalted character as the giver of the Holy Ghost. For this reason vague and impalpable ideas prevail as to what the baptism of the Holy Ghost is, and how it is received.

The Holy Ghost is not in the Church, nor in the Sacraments, nor in the Word, but is in *him*; and whosoever receiveth him as the Baptizer in simple trust, shall be baptized with the Holy Ghost. This truth was so clearly taught and so generally received by the early Church, that the believers of the first century of the Christian Church were generally filled with the Holy Ghost. So common was the experience of the anointing of the Holy Ghost that the Apostle John, in writing to the believers to whom he addressed this epistle, did not deem it worth while to note the exception. Hence he says: "The anointing which you [all of you] have received, abideth with you." The Church, under a Spirit-baptized ministry, will be recalled again to the general recognition and reception of

Jesus as the Baptizer with the Holy Ghost and fire; then will this experience of the anointing with the Holy Ghost become common in the Church.

The particular effect of "the anointing" is illumination. "It teacheth all things." We have in this paper only suggested the illumination it gives as to the person of Jesus. It illuminates the Word and Providence as well. It takes the things of God and shows them unto us. He who has it knows that his light is come, that the glory of the Lord is risen upon him.

Paper Thirteenth.

THE PENTECOSTAL ANOINTING:
AS TO THE SPIRIT OF CHRIST.

“He [the Spirit] shall receive of mine, and shall shew it unto you.”—JOHN XVI, 14.

WE set forth in the preceding paper how the gift of the Holy Ghost exalts the person and imparts to the soul the presence of Christ. It is this revelation of Jesus to the believer by the anointing of the Spirit which transforms him into the spirit and likeness of Jesus. The apostle says: “Let this mind be in you also which was in Christ Jesus;” teaching that there may be a transference to the soul of the believer, a *fac-simile* of the very Christ-nature and Christ-spirit; so that we all, beholding as in a glass the glory of the Lord, may be changed into the same image, even as by the Spirit of the Lord. Like as the Lord said, “He would take of the Spirit that

was upon Moses, and put it upon the seventy :” so Christ will take of the Spirit that is upon himself and put it upon us, that we may go forth to show his spirit among men. What mother has not sometimes seen a man of nobility and princely character, and said, “I would see reproduced in my son such a life and spirit?” Had she the power to transfer into the nature and life of her boy the character and qualities of that worthy man, how gladly would she do it! This is just what the anointing of the Holy Ghost can do respecting the exalted spirit and character of Jesus. As the soul of the believer stands before the portrait of the spirit and manner of Jesus unfolded in the fourfold presentations of the Gospels, longing to be like him whom the soul loveth, receiving the Holy Ghost, there is reproduced in the heart the very likeness of Jesus himself, which shall irradiate all the life with the beauty and sweetness of his spirit. This is not an *imitation* of Christ, but a reproduction of the very spirit of Jesus. Thomas á Kempis’s wonderful Christian classic, delineating the

Christliness into which we may be transformed, is a most excellent book, but has an unfortunate title, "The Imitation of Christ." It presents a *reproduction* of Christ in us, rather than an *imitation* of him. The anointing of the Holy Ghost begets in us something more than an imitation of Jesus. It transforms us, by the renewing of our minds, to be like him, to feel like him, to live like him.

1. *This anointing imparts the Christly graces.*

The character of Jesus was not only crowned with the ordinary virtues of righteousness, goodness, and holiness, but was adorned with some higher and finer modes and exhibitions of these, which the world never had seen sampled to it in any of the patriarchs, prophets, or saints who had preceded him. There was a gracefulness of righteousness, of goodness, and holiness peculiar to him that none other than he had ever presented. It is his gracefulness of spirit, which the anointing of the Holy Ghost imparts to Christian life. It begets a Christly holiness, a Christly goodness, a

Christly righteousness—a holiness that is modest; a goodness that is sweet; a righteousness that is generous. This anointing imparts the *gentleness* of Jesus. Who can study the life of Jesus without being impressed with his trueness, his firmness, his courageousness? Yet how there commingled with the heroic qualities a singular gentleness! He never blustered, was never ruthless; always fearless, but kind; always faithful, but tender. He did not strive nor cry. He was never betrayed into doing by *push*, what demanded *patience*. What consideration he had for weakness, the *weakness* of ignorance, or the weakness of dullness! How impatient we get with ignorance and impotency! How we want to jerk those who do not see and act quickly up to the light we have! But Jesus never broke the bruised reed; he never quenched the smoking flax. How gentle he was to fan the least spark of holy or better desire! Where purpose had been trampled and crippled by ruthless rebuke and denunciation, how he lifted it from the dust, propped it up by his own tender encouragements!

He was just as considerate of *slowness* as he was of weakness. Men, even his own disciples, were slow to believe, and dull to comprehend. Yet he taught them still, clung to them still, loved them still. This is the mode of gentleness which the anointing of the Holy Ghost imparts. No holiness has the Christly cast that does not savor of this spirit of gentleness. Such gentleness always makes us great—great in knowing God, great in magnifying Christ, great in winning souls. The miracle of a gentle spirit in the home, in society, in the Church, is unanswerable and all-convincing. Paul had this gentleness. He could write to the Thessalonians without fear of challenge: “We were gentle among you, even as a nurse cherisheth her children.” Are we, as pastors among our people, as leaders and teachers of holiness, as parents and friends, clothed with sweet gentleness?

This anointing imparts the *meekness* of Jesus. Jesus said as an inducement to follow him: “I am *meek* and lowly in spirit.” He was not exacting, stern, demanding.

How exacting even the best of us are—exacting of our children, of our companions, of our brethren, of our pastors! When we have reached a high altitude of experience, and our moral discriminations have been wonderfully clarified, how ready we are to enforce our advanced standards upon others! And if they do not post-haste come to our position, or toe the mark of our standard, we are ready to think them willful, and no good whatever. But Jesus never put burdens on any they were not able to bear. O, how little meek we are; how arrogant in our right opinions; how severe in our requirements; how harsh in our godly judgments! We not only judge (which we are forbidden to do at all), but we judge savagely and openly. We insist on our *must* for others, as to what we believe, think, and do. This Christly meekness makes sweet allowances, does not freight souls with exactions, accepts their good intentions and well-meanness, however imperfect their services to us. This meekness, if it allow ourselves to be served at all, wants as little and accepts as little as possible from children, parents,

friends, brethren, and the Church. In honor it prefers others; never wants the first place nor the best place; "seeketh not her own; is not puffed up; vaunteth not herself." However rich our experience, or exceptional our success, or long our service in God's cause, the spirit of meekness keeps us from assuming that we are leaders, oracles, or lords over God's heritage. This anointing imparts the *lowliness* of Jesus. As *meekness* is the spirit of unassuming and unexact consideration of ourselves, so *lowliness* is the spirit of yielding, serving, teachableness. Jesus said: "I am meek and *lowly* in heart." That is, he was not only not exacting, but he was also condescending and helping in his spirit. How his whole life was the life of a servant! By his incarnation he humbled himself to meet our need. His ministry was a going about and doing good. His every word was to help; his every act to bless; his death to bring salvation. His whole life was crowded with simple ministries, which were more marvelous than the miraculous things which he did. How natural and every-day were

his services! If he wrought some wonder, it was incidental rather than current, and always without ostentation. He did not seek to do great things or to have great applause. He served whomsoever he met, never waited for great occasions or great opportunities.

How little *lowly* we are! How we want some other sphere than the one we have! How we seek to do some great things for the glory of God, as we think, rather than in "Whatsoever we do, whether we eat or drink, do all to the glory of God!" Little duties, little crosses, little opportunities, we despise. But when the Christly meekness comes into our hearts, how we say anything, anywhere, for Jesus! We want to serve every one and everywhere. The indwelling of the Spirit gilds the believing soul with the beauty of holiness in these triune graces of gentleness, meekness, and lowliness of spirit. May these Christly graces be yours, dear reader!

2. *The anointing imparts the Christly influences.*

Jesus was the center of remarkable influ-

ences, which deeply affected those whom he met. There was a holy magnetism about him, which drew people to him. It is so often written that "*They came unto him.*" People would drop business, quit home, travel far, to be near him and hear him. They crowded about him; heard him gladly. The children readily went to his arms. Said Dr. Newman Hall, of London: "Should Jesus appear again in the flesh among men, unheralded, the children and young people, and all people, would instinctively gather about him, and feel, in some inexplicable way, that he was their friend." This holy attractiveness was peculiar to Jesus, and just such spiritual magnetism in kind exhales from the believer who is anointed with the Holy Ghost. It imparts a genialness, a cordiality, an unaffected sympathy with people, which leads them to seek us for comfort, instruction, and help. Who of us are not drawn to some good people, covet their prayers, seek their counsels, and invoke their help as we do not that of other good people? It is something more than natural trust that draws us to them. It is

the supernatural attraction of the Indwelling Spirit, as it in some way pervades and infuses their personality. Having this Christly magnetism, we do not only not repel those to whom we go in Jesus' name, whether saint or sinner, but often they come to us. Bishop Thoburn said once: "If souls *never* come to us, seek us, look to us, we would better examine our experience, and see whether Christ were formed in us. For when he is enshrined in the soul, and lifted up in the life by the baptism with the Holy Ghost, we draw men unto us to be blessed and helped through him who worketh in us." Do our children, do our Sabbath-school pupils, do our neighbors, do our brethren, do sinners come to us, saying, "We would see Jesus?" If not, we need the holy anointing. A Christian woman of unusual capabilities, and of a pronounced personality, sought and found the baptism with the Holy Ghost. Before receiving this, she was all the while asking: "What is my sphere? What shall I do? To whom shall I go?" But no sooner was she filled with the Holy Ghost than struggling souls,

tempted and tried ones, began to come to her. The very holy magnetism of her life began to draw souls to her. They hung upon her words, sought her prayers, and clung about her in numbers so great that she scarcely knew how to do all the work that came to her. The anointing of the Holy Ghost does give to our very manners such a simplicity, such a sweetness, as to command confidence and invite companionship. A Christly manner is a holy power; without it, the good that is in us, even holy people, may be evil spoken of. Having it, we do not behave ourselves unseemly, but wisely, in a perfect way. Not only will this anointing impart to us a gracious *manner*, but also a gracious *speech*, whose holy influence is incalculable. The words of Jesus were as unique as his manner, and quite as attractive. They were *gracious* words that proceeded out of his mouth. Yet he spake with authority, with conviction, with incisiveness. His words pierced, but pleased; they wounded, but healed. His tongue was a blade oiled with tenderness and love. The people heard him gladly; so enchant-

ing was his speech to them they forgot their hunger, their weariness, their cares, as they listened. The tone, freshness, and directness of his speech charmed all who heard him. The anointing of the Holy Ghost will impart a Christly speech. Our words will be freighted with a sweetness, a newness, and a naturalness that is far removed from a religious cant, censure, and conventionality. We will not set ourselves about to talk religion or to hold holy conversation. We will talk it when we are not thinking of doing it. It will season with grace all our utterances. It eliminates all the harsh tones, the high keys, the hoarse notes. It is a voice within our voice. Whether our words be words of caution, or words of counsel, or words of comfort, they will fall graciously upon the heart, warming, inspiring, helping it. A Christly speech is a powerful factor of holy influence.

Gracious *acts*, as well as gracious words and a gracious manner, were characteristics of Jesus. Besides his deeds of mercy, his acts of duty, his wonderful works of power, he performed acts beyond these which duty

or his mission demanded. His life was interspersed with attentions, considerations, recognitions, that grew out of his intense humaneness, anointed with the Holy Ghost. For, as Bishop Taylor says, "Jesus was the most human being that ever lived." He was not so absorbed in doing his Father's will and the great redemption that he forgot individuals. So great was his "enthusiasm of humanity" that his marvelous deeds were interspersed with amenities and kindnesses which strewed the pathway of his life with pearls of personal blessings. He spoke to the woman at the well—a kindly recognition. He said to the disciples respecting the weary, hungry multitude: "Send them not away." He took the children from the arms of their anxious mothers and "blessed them." "He *went*" to the house of Jairus, and didn't mind the trouble. He received the centurion in behalf of his servant, and did it graciously. He said to his disciples: "Rest awhile." He knew there was no danger in the storm on Galilee, but he calmed it just to calm his disciples' unnecessary fears. He did

many things that were just indulgences, accommodations to human ignorance, weakness, and fear. He performed a thousand acts which were the overflow of blessing beyond what duty and responsibilities required.

So, when the anointing of the Holy Ghost is given to the child of God, he is prompted to, and performs, many gracious acts in kindness, consideration, and attention; what we call little deeds of love, but deeds which commend love as no other deeds do. It intersperses the rugged duties and ministries with these beautiful services that show the Christly spirit, as fidelity, consistency, and integrity alone do not. The anointing of the Holy Ghost weaves into the Christian life such a gracious manner, gracious speech, and gracious doing, that there appears a Christly power which tells for God and wins souls as no other force can. Not long since we saw a unique and elegant specimen of penmanship. It was the Emancipation Proclamation, so written that it exhibited the portrait of Abraham Lincoln. The artistic beauty of the penmanship was eclipsed by the striking features of that

great man which it presented. Just so may we be epistles, known and read of all men, through the delineating power of the Holy Ghost, so combining in our life gracious manners, gracious words, and gracious acts, as that only Jesus shall be seen, and men shall take knowledge of us that we have been with him. Christ shall live in us; his spirit be reproduced by us; we be like him. This anointing will enable us to sample him to the world. Then men shall know what Christ is by what we are.

Paper Fourteenth.

THE PENTECOSTAL ANOINTING:

AS TO THE POWER OF CHRIST.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.—LUKE IV, 18.

THE pentecostal anointing not only imparts to the believer the *presence* and *spirit* of Jesus as set forth in the two preceding "papers," but also the *power* of Christ; so that he goes forth in his finite way, to do just what Jesus under this anointing was enabled to do in his infinite way. This anointing empowers the child of God to be effective spiritually to all who need help; "to the poor in spirit," "the broken-hearted," "the bound," "the bruised," "the blind." It not only imparts the impulse to bless and to help all who are

needy, but having it, we do it. We not only seek to do people good, but we do them good. Our words do not return unto us void; our labor is not in vain in the Lord; whatsoever we do for them, prospers; we bring forth fruit in season; our strength is not spent for naught. After Jesus was anointed with the Holy Ghost on the bank of the Jordan, it is said that he went forth "in the power of the Spirit into Galilee, and there he opened his ministry, announcing that, by the baptism with the Holy Ghost, there was fulfilled, then and there, what Isaiah had predicted, that he was anointed to proclaim the jubilee year for the race."

The baptism with the Holy Ghost confers upon believers just the power that was on Jesus as a teacher, as a comforter, as a helper in kind, and in some of its manifestations in degree, for he said: "Even greater works than these shall ye do, because I go to my Father." The power of Christ by the Spirit which the anointing imparts, is *threefold*.

“HE HATH ANOINTED ME TO PREACH.”

1. *Power to preach.* Not to preach in the technical sense of modern preaching—sermonizing. In that sense Jesus never preached, but to announce the good tidings of salvation—to proclaim the gospel. In this sense, every believer is under commission to preach, by conversation, invitation, instruction, exhortation, and testimony. When one is anointed of the Spirit, he will speak unto edification, exhortation, and comfort. He will *prophesy* in the New Testament sense. Whether he be the minister in the pulpit, or the class-leader in his class, or the teacher in the Sabbath-school, or the brother giving testimony, or the friend conversing with friend, or the saint leading in prayer, it imparts an unction to his words, which not only gives them a gracious influence, but a gracious power. They convict, awaken, inspire, transform; in some way apply truth so that it is accepted, received, acted upon by those who hear. It is this heralding of the good tidings, this preaching of the gospel, not only

by the ordained ministry, but by the people of God generally, under the power of the Spirit, that is to bring in the acceptable year of the Lord—when the glory of the Lord shall fill the whole earth. Indeed, no one preaches in the New Testament sense, whether in the pulpit or out of it—whether delivering sermons, or offering prayers, or giving testimony or expounding the Scriptures—who has not the power of the Spirit upon him. For it is not the proclaiming of truth alone, but utterance of truth with power sent down from heaven, that constitutes preaching. Truth so uttered does its work; it is not in vain; it is effectual unto the salvation or edification of souls. Hence, Jesus having given the commission unto *all* his followers to preach the gospel to every creature, said: “Tarry until ye be endued with power from on high.”

The truth must have the accompaniment of the anointing, or it would be ineffective. This anointing will so vitalize spiritually the utterances of the believer that his ordinary conversation, informal admonitions, spontaneous appeals, briefest testimonies,

and unintentional reproofs will bless souls, as formal and forcible presentations of truth can not without the power of the Spirit. Hence Paul says: "If all prophesy [that is, speak the truth in the power of the Spirit], the one that believeth not, or the one that is unlearned [uninstructed spiritually], who heareth, is convinced, the secrets of his heart are made manifest, falls down on his face, worships God, reports that God is in you of a truth,"—he is saved, delivered, blessed.

Under this anointing the humblest child of God is qualified to preach the gospel, and reap its glorious fruits. How this turns ordinary conversation to account, giving it just the direction and savor it needs, and without any attempt to make it "holy conversation," or "talking to people on religion!" In a natural, unobtrusive, spontaneous way, it will yield abundant fruit. A Christian woman sat in the midst of a company of friends after an evening tea. In an artless, unaffected, unpremeditated manner, she spoke of her Christian experience—some of God's providential

dealings with her, and the precious answers to prayer given her. She seemed unconscious that she was doing anything for souls, but tears were in many eyes—light came to hearts. When the social interview was over, one had found peace, another had returned to God, while all seemed to have been lifted up nearer to God. She had preached the gospel to the meek without knowing, and it was, as the gospel always is when accompanied by the Spirit, the power of God unto salvation.

2. *Power to comfort.* "To heal the broken-hearted." How great is the need of comfort! How much sadness, sorrow, and suffering there is! How impotent human life is to assuage its own griefs! We are all miserable comforters, until the Comforter himself has come unto our own souls. We may sincerely desire to comfort, but without the anointing of the Holy Ghost we are powerless to comfort. There is so much of mere human sympathy that does not soothe, and so much of human condolence that does not console: our words instead of healing the sore heart, often harden

it—they are so philosophical, so sentimental. How many funeral talks are beautiful, but are not balm to the bleeding hearts who listen to them! Indeed, many an attempt, even of Christian sympathy, to heal aching hearts, rather nurses and pets grief—almost encourages the sad to believe that sorrowfulness is a virtue. But when the anointing of the Holy Ghost is come, we weep in the truest sense with them that weep. We bear their sorrows, and carry their griefs, but only that we may give the oil of joy for mourning. Our lips pour balm into the wounded spirit, our words carry hope and cheer to the sorrowing; our very manner and spirit of faith leads them to the Comforter. We comfort most by revealing the Comforter to the broken in heart.

The greatest griefs are not the natural ones. Spiritual sorrow is the deepest; the heart aches over spiritual failures, the sadness of discouragement, the heaviness of solicitude for souls, for the Church. There is a mourning in Zion, and a mourning *for* Zion, which the natural sympathy does not

compass. When our hearts are enlarged by the anointing of the Holy Ghost, we have continual sorrow for our brethren in Christ, whose discouragements, failures, and losses oppress them; but with it a power to encourage, strengthen, and inspire—power to heal them, as well as to feel for them. We comfort almost without effort; we do it when we do not think we are doing it. The spirit of cheer which this anointing puts into our manner and words, like the shadow of Peter, falls on sore hearts about us, and they are comforted; they take heart, are led to the Comforter himself.

Let one be filled with the Spirit, and he comforts when he does not suspect. At one time, in the midst of a praise-meeting, we were having a right hand of fellowship service. We came to a lady who was a stranger to us; she was clad in mourning, a woman of years and culture, as her whole bearing indicated. We felt deep sympathy for her because of the sorrowful countenance she wore. Taking her by the hand, we said: "God bless you." We had for-

gotten the incident, when some weeks later we met this lady in a social gathering, were introduced to her, and learned that she was the leading member of the Baptist Church of the city. Falling into conversation, she said: "I am so thankful to you for the help you have given me; your words brought to me the greatest blessing of my life." I was surprised, and replied: "How was it?" "O," she said, "when I was at your praise-meeting not long since, in shaking hands, you said, 'God bless you,' and just then the cloud of grief, which had rested over my heart for four years, lifted, and sweet resignation and submission came to my soul, and I was comforted as I never thought I could be."

Now, it was not our wisdom or power that discerned her grief, or brought balm to her heart, but, just filled with the Spirit by simple words, he enabled us to bind up a broken heart. This anointing will make our very presence, tones, and words a benediction to heal, to soothe, to cheer.

"Earth hath no sorrow
Heaven can not heal,"

through the ministry of souls anointed with the Holy Ghost.

It is these that make the wilderness and solitary places of grief glad, and the deserts of sadness to rejoice and blossom as the rose. This anointing can alone turn earth's Bochim into Beulahs.

3. *Power to help.* To give "liberty to the bruised," and "sight to the blind." Every believer is under a commission to help people, especially to help them in their spiritual struggles and needs. Men need *light* and *liberty*,—*light* as to their condition, their privileges, their opportunities. We are under orders to turn men from darkness to light, to open the eyes of the blind. The anointed believer is often a search-light, disclosing to the impenitent their peril; the unspiritual, their hopelessness; and the worldly, their guiltiness. He illuminates the spiritual to the higher and richer blessings provided for them. He blazes the way of faith for the seeking and struggling souls to pardon, purity, and progress in holiness. By the indwelling of the Holy Ghost, our light so shines that others

see our good works (that is, the works which God hath wrought in us), and are stimulated to seek like blessings, and allow us to lead them by this light within us to the light for themselves. Until we have the illumination of this holy anointing, we are blind leaders of the blind. Our preaching glows with intellectual brilliancy, but does not make the blind to see the things of God. What blunderers we are in teaching souls the way to salvation without this! How hinderful much altar instruction has been to souls, for lack of this anointing! How crude and ineffective are our instructions in the class-room, our teaching in the Sabbath-school, our utterances in conversation on spiritual life, until our eyes are anointed to see, and our hearts enlightened by the indwelling Holy Ghost! As impotent as we are to give light to souls without this anointing, so powerless are we to give *liberty*. All about us are souls that are captives to sin—sin of heart, if not of life. Their chains of habit, of unbelief, of discouragement seem invulnerable, and yet intolerable. They are oppressed, bruised,

and disheartened by them. Nothing but this anointing empowers the child of God to turn them from the power of Satan to God. He who has this anointing exhales such a spirit of faith, so applies the promises of God, so encourages hope of deliverance, that these take heart, come out from under their chains and juniper-trees of discouragement, lay hold on God, get deliverance, and go free from their prisons and bonds.

The anointed soul helps hearts, and lives in so many ways, not only in great crises and great struggles, but in the lesser yet important straits, by counsels, kindnesses, and efforts which seem trivial and incidental, but which prove blessed inspirations in crucial moments. When under this anointing, we help unconsciously precious lives about us. It puts into our personality a virtue that is like that which lives in Jesus. It goes out to bless people who come in social, Church, or personal contact with us. They are healed and helped, and we nor they scarcely know whence their blessing came. O, how much blessing we scatter when

filled with the Spirit, in "helping just a little," which we shall gather to our bosom by and by in the garner of heaven, as one and another shall say to us: I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink! We shall find that we fed, refreshed, relieved souls by the abundance of the Holy Spirit through us, that we had not dreamed of. If we but live filled with the Holy Spirit, we shall live to bless and help souls all about us.

On a hot summer day, in July, 1864, our regiment, with other troops, was crowded on board a small Mississippi steamer, which was trying to push its way up the river, but had got fastened on a bar. There it held. The crew had become worried out in seeking to dislodge it; the soldiers were impatient, and almost mutinous, from the delay and the heat. While this unhappy condition was at its worst, one of those larger, magnificent steamers came sweeping down the river, its great prow cutting the stream into waves, which its great wheels sent rolling to either side of it. It swept by us, did not put cable to us or hitch to us to

help us, but one of the great waves which it sent out, came billowing under our vessel, and easily it lifted, and we pushed off the bar. Singing and cheering we went on our way. It was the "swell" of the river which the large steamer produced that delivered us. So this fulness of the Spirit will put into our lives a spiritual "swell," which, as we sweep on down the years, will go under the burden, the sorrow, the disabilities of souls, and will send them on their way rejoicing to the skies.

Paper Fifteenth.

THE PENTECOSTAL BESTOWMENT:
ITS SUBJECTS.

"Receive ye the Holy Ghost."—JOHN XX, 22.

IT is a significant fact that Jesus, having concluded his ministry before he suffered, by unfolding the doctrine of the personal coming of the personal Holy Ghost to dwell in the hearts of his disciples personally, should, so soon as he was risen from the dead, resume where he left off, and in his first meeting with them after his resurrection begin to preach to them the gospel of the Holy Ghost, changing only the form of his presentation of it from *promise* to *plea*; saying to them: "*Receive ye the Holy Ghost.*" On the evening of the day of his resurrection his disciples were gathered together for fear of the Jews, the doors being shut. Jesus appeared in their midst, and, having assured them that it was he, he pro-

nounced his benediction upon them, "Peace be unto you," and then said: "Receive ye the Holy Ghost." This was his distinctive message to them during the forty days he sojourned with them, until his ascension, reiterating the truth in diversified ways: "Tarry ye in Jerusalem until ye be endued with power from on high;" "Behold, I send *the* promise of the Father upon you." On the very threshold of his ascension, he proclaimed, "Ye shall be baptized with the Holy Ghost not many days hence," and shortly added: "Ye shall receive power after that the Holy Ghost is come upon you." This emphasis which Jesus put upon the truth of the Holy Ghost as a personal bestowment just succeeding his resurrection and preceding his ascension, is certainly suggestive, not only of its importance, but its indispensableness to the believer and the Church, and that it should take a more distinctive and prominent place in the theology, preaching, and teaching of the Church. Jesus himself was the Morning Star and glorious Herald of the dispensation of the Holy Ghost. How much more should we,

who live in the nineteenth century of the pentecostal era, recognize and receive the Holy Ghost as an indwelling presence in the soul—a personal bestowment which Jesus unfolded in this first interview with his disciples, who were the *subjects* of this bestowment! “Receive *ye*”—ye disciples. By a twofold benediction, “Peace be unto you,” the very repetition of which had the significance of, *Surely, certainly* you are mine, and I am yours. Before enjoining upon them to receive the Holy Ghost, he gave them in this duplicated benediction a positive renewal of the witness of their discipleship—yea, sonship. For he says, following the second: “Peace be unto you. As Father [original] hath sent me, so send I you,” beautifully recognizing them with himself in sonship to the Father. Hence reappears the truth we have currently emphasized in these “papers,” that it is the child of God, whose sonship is unequivocal, who is the heir, and eligible to the gift of the Holy Ghost. Hence Jesus said to this whole company of disciples: “Receive *ye*”—each one of you—“the Holy Ghost”

(himself). He made no exception on account of condition, individuality, or environment. "Ye," all of you "receive the Holy Ghost."

This suggests that the gift of the Holy Ghost is adapted and adjustable to every type of personality. There was a great variety of temperament represented in that little company of disciples upon whom Jesus breathed and said: "Receive ye the Holy Ghost." The individualities there were typical. So many persons say: "If it were not for *my* temperament, I believe I might receive and enjoy the gift of the Holy Ghost; but, then, I have such a peculiar temperament." A study of the *personnel* of that company of disciples doubtless would develop a temperament, a disposition just the *fac-simile* of your own. Let us notice three types of temperament found among these disciples, which may, in a general way, include nearly all peculiar dispositions we hear so much about.

1. *The impulsive temperament.*

Peter stands as the expression of the impulsive temperament. You may imagine, as

Jesus looked upon those disciples and tenderly said, "Receive ye the Holy Ghost," Peter silently inquired in his heart, in thought which the Master read: "What, Master, I receive the gift of the Holy Ghost! I, who am so easily moved, so volatile, so fluctuating? O, I am so quickly up, and so quickly down again—I receive the Holy Ghost?" You hear the Savior reply: "Yes, Peter, you. The gift of the Holy Ghost is just what you need, to steady you, to take your variable moods and personal vacillations, and balance them, and harness all your strong impulsiveness to the kingdom, and make all your involuntary propulsions to push on the kingdom." The gift of the Holy Ghost is the only power that can take our impulsiveness, control, direct, and adjust it so as to make it accessory to a holy life, and the advancement of Christ's kingdom. The Holy Ghost back of and within our impulses can make them tributary to the kingdom. Peter, who had been a stone, became a rock when filled with the Holy Ghost. The stone is movable, but the rock is steadfast. So that, when the Master

wanted material for the foundation of his Church, Peter, baptized with the Holy Ghost, was just the granite he needed as well as the other apostles.

So we who have the impulsive temperament, and have become so discouraged and sometimes disgusted with ourselves, our variableness and our changeableness,—let us receive the Holy Ghost, and when he possesses us whole, he settles and fixes us with all his weight of love. A few years since, a Christian woman, esteemed for her culture, her fidelity to the Church, her good works, but who, from the beginning of her Christian experience, had been the victim of her temperamental impulsiveness, doing her duty by fits and starts; her feeling alternating between the higher and lower octaves of emotion; sometimes singing that she could neither fly nor go, and then again mounting up on the wings as eagles; taking sudden spells of anger just after sudden spells of blessing,—at a time when she was heart-broken over such variations, and yet feeling that possibly the occasion of all this was an inevitable thorn in the flesh arising

out of her natural constitution, or that she had become the hopeless slave of her impulsive habits, she was led to seek the fulness of the Holy Spirit, and, in a special service, he came unto her soul in gracious power. Fluctuations disappeared; ups and downs of experience dropped out; the whole strength of her ardent impulsions went heavenward and Christward. Years have flown, and she stands to-day a witness of the power of Jesus to save impulsive people through the baptism with the Holy Ghost.

2. *The impetuous temperament.*

In that company of disciples John is the exponent of the tempestuous spirit. He was sanguine, ardent, vehement. He was not, at this time, John the divine, as we find him in the epistles—sweet, rich, mature in grace. He was now a son of thunder. He could flame with indignation, could call down fire on opposers.

When Jesus said, "Receive ye the Holy Ghost," John might, in his soul, have said: "What, Master, I receive the Holy Ghost? Why, I am so sanguine, ardent, vehement."

"Yes, John, you receive the Holy Ghost; it will curb your high spirit, make it tractable and serviceable to the kingdom." There are some of us readers who have the tempestuous temperament. We can flame with holy (?) indignation, as we think; can feel most intensely along the lines of our convictions and opinions; indeed, we may see right so clearly and espouse it so ardently as that our feelings about even the right may be wrong. We may have even too much feeling about good things. Our devotion to temperance and holiness may become hot-headed. Our indignation toward wrong may be a hellish instead of a heavenly vehemence.

When the baptism of the Holy Ghost is come, he tempers our high metal, disposes us to moderation, incites us to sweet allowances, restrains us from haste. The gift of the Holy Ghost does not destroy the heroic, but imparts the heavenly qualities of character.

It is said by those acquainted with the turf that the skilled trainer can take steeds of the highest spirit, and drive them with

lines of ribbons, keeping them to the track at high speed. So the Holy Spirit, when he is come into the heart of one who is naturally ardent and tempestuous: he puts him under the reins of love, so that his zeal shall be temperate, his feelings subdued, and his fervor reasonable. So if we, who have become almost disheartened with ourselves because of what seems to be our ungovernable feelings and tendencies, will only seek and obtain the pentecostal bestowment, we shall find such a transformation of our tempestuous natures as shall surprise and gladden our hearts.

3. *The imperative temperament.*

The Apostle James was the legalist, naturally exacting and severe. His epistle is like a note of the old prophets. He was imperative in his character. He could lay down the law and enforce it to the last letter. We imagine James saying to Jesus: "Master, I receive the Holy Ghost? Why, you know how rigid and exacting I am. If people do not come up to my standard of conviction, and quickly too, how ready I am to denounce them and excoriate them!

How I want them to toe the mark—my mark; and, if they do not, I seek to drive them to it!" "Yes," replies the Master, "I know you are demanding and harsh; but receive the Holy Ghost, and you will remain true as ever, but you will lose that coercive, austere spirit, and you will lead instead of drive, convince instead of denounce." How imperative some of us are! How we apply force—force of will! How little "meek and lowly" we are! We no sooner get light until we want to *make* others see it. We are scarcely into the cleansing flood until we are clubbing our brethren who are slow to enter into the fulness of blessing. When we get filled with the Holy Ghost, we depend on faith instead of force; we are compassionate and tender towards the slow, the weak, even the perverse. Jesus comes to each of us, whatever our temperament, and breathes upon us, and says: "Receive ye the Holy Ghost." So doing, we find by his indwelling that we, just as we are and just what we are, become equipped to do God's will, and glorify him in manner, life, and service.

Paper Sixteenth.

THE PENTECOSTAL BESTOWMENT:
ITS SERVICEABLENESS.

"As the Father hath sent me, so send I you. . . .
Receive ye the Holy Ghost."—JOHN XX, 21-22.

IT is very significant that Jesus, having given to his disciples their great commission, should link with it the injunction: "Receive ye the Holy Ghost." It teaches that "the pentecostal bestowment is an indispensable accompaniment of the believer in the accomplishment of his mission."

The magnitude of the mission of the child of God consists in this, that he is sent of Jesus to do just what Jesus was sent of the Father to do; that the work of Christ and the work of the Christian are one. Jesus was sent to save the world; so is the believer sent to do the same thing. Jesus did his part by his wonderful life, his marvelous teachings, his notable works, and his

atonement death. He has now left to his people their part, by preaching, testifying, and sacrificing, to complete the saving of the world. Hence, because he has assigned this part to them, he enjoins upon them to receive the Holy Ghost.

Did you ever think, reader, that we are sent, each of us, into the world to do just what Jesus was sent to do—that is to save men? That is the mission of every Christian father, mother, son, daughter, husband, wife, Sunday-school teacher, class-leader, minister, young and old; and because sent forth to this high calling, the Holy Ghost is promised to each, and is indispensable to each, in order that he may serve a good service, and execute the commission he is under. Jesus, in order to render the service laid upon him by the Father, was anointed with the Holy Ghost upon the banks of the Jordan. If Jesus, who was the God-man, needed the baptism with the Holy Ghost in order to do his work, how much more do we need the like bestowment in order to execute the mission he has laid upon us!

I. *This bestowment is adequate to our mission.*

The anointing of the Holy Ghost was a necessity to the God-man, and, having received it, he went forth in the power of the Spirit to work his miracles, to show the Father, to reveal truth, and to die on the cross; for through the agency of the Holy Ghost he accomplished the atonement. It is said: "Through the Eternal Spirit he offered himself to God."

How presumptuous for us to attempt our mission without the anointing, when Jesus did not venture to enter upon his without the aid of the Spirit! How careful he was to guard his first disciples against venturing to their mission—even after their commission was given, and the gospel message all ready for the mouth of its heralds—without the anointing of the Holy Ghost! He said: "Tarry till ye be endued with the power from on high." Yet how many ministers, teachers, missionaries, evangelists, workers have gone to their mission without this power to achieve it! The great blunder of

the Church to-day is, that so many are attempting to do God's work, and to save souls without the power of the Holy Ghost. Then we wonder why, for so much giving, and doing, and going, there is so little fruit and so little salvation. If the column of the Church would halt a few moments, get on its knees, look up, and receive the Holy Ghost, without stopping long enough to go into camp, it would push on the campaign so successfully that it would be the surprise of this century.

Just in proportion as believing hearts are receiving this bestowment, so is the salvation of the world advancing. This empowerment is right at our hearts. Jesus stands to-day as he has ever since the dispensation of the Holy Ghost was inaugurated, breathing upon his people—ministry and laity—saying, "Receive ye the Holy Ghost." Yet we go on like Gehazi, depending on the prophet's staff instead of the prophet's power. Believers remain cold and worldly, sinners dead and indifferent, the Churches languish, and the people perish, because we prophesy, but do not cry: "Come, O wind!" The

breath of the Spirit would turn our valleys of death into those of life, and great armies would stand up for God.

This pentecostal bestowment, while it is the source of spiritual character and spiritual enjoyment to the believer, is equally the source of spiritual power, and its power is fully adequate to all the demands of the high commission of the believer and the Church; and no other endowments are adequate, however accessory to the work of the Church, without it. He is the indispensable ally of the ministry and the Church. "Not by might, not by power, but by my Spirit, saith the Lord of hosts." Wesley was devout, useful, exemplary; but he received this bestowment, and then rose into an efficiency which amazed his age. Thomas Chalmers received it, and the scholar, theologian, and preacher became an evangelistic wonder to his world and the Church of his day.

Moody received it, and the layman, unlettered and uncultured, has the ministry of the world only too glad to sit at his feet, and learn the art of soul-winning. There are thousands of ministers, Sunday-school teach-

ers, Christian workers, once toilsome, earnest, but without fruit, who to-day, not more laborious or faithful, are seeing glorious harvests on these heretofore barren fields, because they have received the Holy Ghost. Whatever the Church has to do, whether it be the saving of the impenitent, or the reclaiming of the backslidden, or the quickening of the unspiritual, or the entire sanctification of the spiritually hungry, this bestowment is adequate to its accomplishment. And wherever this anointing is experienced, the whole work of salvation and spiritual edification is carried forward.

2. *This bestowment is available for our mission.*

The injunction, "Receive ye the Holy Ghost," is a promise. God never commands what he does not promise to bestow. The Holy Ghost is the "Holy Spirit of promise." He is called the promise of the Father. Whatever is of promise is by faith. The promises are given to be believed. So this promise may be believed, and hence we receive the Holy Ghost. If this bestowment were on any other condition than faith, it

would not be *available* to all. The only thing everybody can do under the atonement, is to believe; when sin is renounced, and the soul is yielded up to God. Paul said to the Ephesians: "After that ye believed, ye were sealed with that Holy Spirit of promise." It not only succeeded their conversion as a definite bestowment, but succeeded to them in just the same way they had attained their justification; that is, by believing. Jesus said to these disciples, "Receive ye the Holy Ghost," when as yet they had not made any great advancement in experience, or achievement in extending the kingdom. He said it to them when they were the victims of misconceptions and inadequate apprehensions of the real nature of the kingdom of God. If they, under these conditions, could receive, as they did shortly after this promise was given them, the Holy Ghost, how imminent and accessible he is to us! Two years since we were holding, at one of the Annual Conferences, our pentecostal services in the handsome Presbyterian church of the city, our Methodist church being too small for the congregations that

thronged to them. In the next to the last meeting of the series, we happened to quote in our exposition the words of Jesus, "As the Father hath sent me, so send I you," remarking, in connection with it, that the believer is sent to do just what Jesus was sent to do; namely, to save the world. At the close, an elderly lady, up in the sixties, cultured and queenly in her bearing, a Bible student, and a member of the Presbyterian Church, came up to us, and said: "That quotation you gave about the child of God being sent to do just what Jesus was sent to do, has startled me. That passage has never arrested my attention before. Where is it?" We could not just locate it for her then; but we said to her: "If you are here to-morrow, we will show it to you." So the next day, reaching the service early, we found her there, eager to know about it. We pointed it out to her. She said: "Yes, I see it. It is wonderful! What a mission! It is now the evening of life with me, but I am going to spend it in doing what Jesus would have me do." After the Bible reading, when the altar was presented, she came

forward, and when we arose from our knees, her naturally handsome face was bright with a holy illumination, and she said: "He is come, the Holy Ghost is in my heart. Now I *can* do what Jesus has sent me to." If that aged saint could receive the Holy Ghost, and the blessed assurance that he would work in, through, and by her, may not you, reader, as well? "Receive ye the Holy Ghost."

Paper Seventeenth.

THE PENTECOSTAL BESTOWMENT:
ITS SOURCE.

"He breathed on them, and saith unto them, Receive ye the Holy Ghost."—JOHN XX, 22.

THERE is a noticeable advance in the teaching of Jesus in respect to the personal coming of the Holy Ghost to dwell in the hearts of believers, from the beginning of his ministry until his ascension to the right hand of the Father. He began, early in his ministry, by saying to his immediate disciples: "How much more shall your Heavenly Father give the Holy Spirit [*himself*] to them that ask him." Then later, just before he suffered, he amplified and fully expounded this promise by expanding it into another, saying, "If I go away, I will send *him* unto you," and "When *he* [the Holy Ghost] is come, he shall guide you into all truth, he shall glorify me,"

assuring them that it was to be a "Him," and not an "it," they were to receive. Then on, in the evening of the day of resurrection, he resumed his teaching of the gospel of the Holy Ghost, accompanying his verbal presentation with a symbolical act—breathing on them—which was an object-lesson, indicating that he, himself, was to impart the Holy Ghost; that they were to receive the Holy Ghost from him. In this transaction of breathing, there was no impartation to or effusion of the Holy Spirit upon the disciples, but only a symbolical teaching as to how he is to be received; namely, from Christ. There were no immediate sequences in the character or work of the disciples that at all justifies the conclusion that there was a manifestation of the Holy Ghost to them at this time. But, on the other hand, the Master kept, during his forty days' sojourn with them, reminding them they were to expect the Holy Ghost in power, saying to them, on the very threshold of his ascension, "Ye shall be baptized with the Holy Ghost not many days hence;" and then adding:

"And ye shall receive power after that the Holy Ghost is come upon you." So that, by this series of verbal and symbolical teaching, he brought his disciples to such an expectation of the coming of the personal Holy Ghost that they waited willingly in supplication ten days, until he came, on the day of Pentecost, and "they were all filled with the Holy Ghost." The last lesson the disciples had to learn as to the gift of the Holy Ghost, was that taught them when Jesus breathed on them. Then they saw that Jesus himself was to send him. He alone could bestow him. We have suggested by the words, "Receive ye the Holy Ghost," the twofold condition by which the baptism with the Holy Ghost is received.

1. *The recognition of Jesus as the Baptizer with the Holy Ghost.*

He said, "If I go away, I will send him unto you;" and again, "Behold, I send the promise of the Father upon you." The gift of the Holy Ghost can not be imparted until Jesus is recognized as its source. The final end of his ascension is, that he

might "give gifts unto men." This gift is *his* baptism—not the baptism *of* the Holy Ghost, but the baptism *with* the Holy Ghost. Hence, Peter declared, as to the source whence had come the gracious and phenomenal manifestations of Pentecost: "He, being by the right hand of God, exalted, and having received of the Father the promise of the Holy Ghost, hath shed forth this which ye see and hear." Jesus, being thus set forth as Anointer as well as Savior, must be recognized in this office, would we receive the Holy Ghost.

The Church and Christian life have honored Jesus as Savior, but have imperfectly apprehended him as Anointer. He is not fully received until he is recognized in both offices; and so soon as he is honored in the latter as in the former, he manifests himself by giving to the soul the gift of the Holy Ghost. The truth that Jesus is the Baptizer with the Holy Ghost, so fully recognized in the Apostolic Church, has been obscured, and even obliterated at times. It is now dawning again, with all its gracious splendor, upon many hearts.

There is begun a glorious revival of the truth. A venerable and scholarly minister says: "Those who are recognizing and heralding the gospel of Jesus as the Baptizer with the Holy Ghost and fire, are in the foremost of the reformation of the twentieth century. That of the sixteenth century largely restored the faith of the reformed to the right place with reference to the incarnate Son; that of ours is to restore the fact of the indwelling Spirit to the consciousness of those who believe." In proportion as Jesus is set forth as the Baptizer with the Holy Ghost, will souls seek him as such, and find in him the fulness of the Spirit. Souls will not come to him for the anointing of the Spirit until he is recognized as the Baptizer with the Holy Ghost. The pulpit with its sermons, and the pew with its testimony, need to point with undeviating finger, as did John the Baptist, when he saw Jesus walking, and said to his disciples, "Behold the Lamb of God that taketh away the sins of the world!" and then added: "He shall baptize you with the Holy Ghost and fire."

2. *The reception of Jesus as the Baptizer with the Holy Ghost.*

Recognition of this truth is indispensable, but it is not sufficient. There must be a *reliance* upon Jesus as the Baptizer with the Holy Ghost. Christ only becomes so much as we trust him for. If we trust him as Savior, he saves us. When men trusted him for sight during his earthly ministry, they *saw*. When a leper trusted him for recovery, he was made whole; so, when we now trust him for the gift of the Spirit—that is, accept him as Anointer—he sends the Holy Ghost into our hearts. Men often say: “I am trusting Jesus.” But what are you trusting him for? O, I am trusting Jesus to save me; and so he does. But do you in the same manner trust him to fill you with the Spirit? Jesus always says: “According to your faith be it unto you.” If you will trust me, I will do it. Look up now to Jesus, and say, “I do now trust thee as the Baptizer with the Holy Ghost,” and see what will happen very soon.

Just a few months since a venerable, intelligent, and Christian man, who for days

had been seeking the fulness of the Spirit, knelt once more at the altar. Soon he arose, and quietly said: "Why, it is only trusting, is n't it?" and he was filled.

Dear reader, receive Jesus now as your Baptizer with the Holy Ghost, and go your way rejoicing. We are witnessing daily the verification of these teachings at Conferences and in Churches—scores and hundreds are entering into the conscious indwelling of the Holy Ghost.

"O Heavenly Father, thou hast told
Of a gift more precious than pearls or gold;
A gift that is free to every one,
Through Jesus Christ, thy only Son.
For his sake, give it to me."

Thou hast said it, I must believe;
It is only 'ask,' and I shall receive.
If thou didst say it, it must be true,
And there's nothing else for me to do.
For Christ's sake, give it to me.

So I come and ask, because my need
Is very great and real indeed.
On the strength of thy word, I come and say,
O let thy word come true to-day!
For Christ's sake, give it to me."





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